

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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ELIZABETH CADY STANTON, Editor.

SUSAN B. ANTHONY, Proprietor.

OFFICE, 49 EAST TWENTY-THIRD ST.

Poetry.

THE RECONCILIATION.

As through the land at eve we went,
And plucked the ripened ears,
We fell out, my wife and I,
O we fell out, I know not why!
And kissed again with tears.

For when we came where lies the child
We lost in other years,
There above the little grave,
O there above the little grave;
We kissed again with tears.

ALFRED TENNYSON.

W O M A N .

BY JULIA WARD HOWE.

A VESTAL priestess, proudly pure,
But of a meek and quiet spirit;
With soul all dauntless to endure,
And mood so calm that naught can stir it,
Save when a thought most deeply thrilling
Her eyes with gentlest tears is fillin',
Which seem with her true words to start
From the deep fountain at her heart.

A mien that neither seeks nor shuns
The homage scattered in her way;
A love that hath few favored ones,
And yet for all can work and pray;
A smile wherein each mortal reads
The very sympathy he needs;
An eye like to a mystic book
Of lays that bard or prophet sings,
Which keepeth for the holiest look
Of holiest love its deepest things.

A form to which a king had bent,
The fireside's dearest ornament—
Known in the dwellings of the poor
Better than at the rich man's door;
A life that ever onward goes,
Yet in itself has deep repose.

A vestal priestess, maid, or wife—
Vestal, and vowed to offer up
The innocence of a holy life
To Him who gives the mingled cup;
With man its bitter sweets to share,
To live and love, to do and dare;
His prayer to breathe, his tears to shed,
Breaking to him the heavenly bread
Of hopes which, all too high for earth,
Have yet in her a mortal birth.

This is the woman I have dreamed,
And to my childish thought she seemed
The woman I myself should be:
Alas! I would that I were she.

EDITORIAL CORRESPONDENCE.

HARTFORD CONVENTION.

WE looked forward to the Hartford Convention with great pleasure and expectation. We knew it was to be managed by new and skillful hands—by persons of cultivation, refinement and æsthetic tastes, with fresh enthusiasm in the work; that it was to be in the Opera House, with bright carpets, sofas and easy chairs, flags, music, and flowers on the platform; that a programme was prepared of choice speakers, which, like the laws of the Medes and Persians, could not be changed; there was to be no popping up, no side issues, no quarrels, no resolutions, to disturb anybody's equanimity—no negro, no Fifteenth Amendment, but each one was to say his or her say calmly, logically, concisely, trusting the rest to Providence, the Rev. Mr. Burton and Mrs. Hooker.

The old workers having been trained for weeks before the grand event to round down their sharp angles and rough points, to lay aside their personal bickerings, envy, jealousy and malice—their horns, hoofs, old habits and old clothes, in order to put the best foot forward in the aristocratic centre of blue Connecticut, did all come from the east, the west, the north and the south, with fresh robes and rhetoric, their souls attuned to new harmonies, until, like Memnon at sunrise, they did shine and sing in the presence of the people.

In spite of the pending Cleveland Convention and the Fifteenth Amendment, New York, Boston and Chicago sat down in peace together, while Abby Hutchinson, with her sweet songs, and Henry Ward Beecher, with his divine eloquence, did lead them. Round the social board, in all their down-sittings and uprisings, as well as in the convention, they took sweet counsel with one another.

Our fondest expectations were fully realized, for, barring the frigid manners of the furnace, which left the heating-up entirely to the enthusiasm of the speakers, the convention was all that its friends could desire.

In the first place, the call—short, concise, and to the point—was issued by the most substantial men and women of the capitol. With such names as Esther Jewell (wife of the Republican Governor), Isabella Beecher Hooker and Harriet Beecher Stowe at the head of a movement, what sensible woman could fear to follow.

From the large, highly respectable and enthusiastic audience that packed the house throughout, it was evident that no one did fear to be identified with the new crusade against the "white male" in the State constitutions. The people were earnest and attentive, voting aye to everything, and invariably clapping in the right place. As to the platform, too much cannot be said of the manners and appearance of all concerned. The reporters, singers, speakers, managers and presiding officer did honor to their first parents, Adam and Eve in Paradise. The President, the Rev. Mr. Burton, was the life of

the convention. He filled up all the little breaks and chinks with witty, pathetic and common-sense remarks, and paid the speakers such delicate compliments in introducing them as to put them at ease with themselves and the audience. A word of encouragement as one is about to take a cold plunge into an hour's speech is a great thing, and Mr. Burton knew just how to give it.

Men are so conceited and presumptuous, that we should be chary in singing their praises, but we must confess, dear sisters, in your ears, *sub rosa*, that they do preside in conventions better than any of us have thus far been able to do.

With such speakers as Mr. Beecher, Mr. Garrison, Mr. Hooker, Mrs. Howe, Miss Anthony, Mrs. Livermore, Mrs. Davis, Mrs. Severance, Mrs. Burleigh, Mrs. Wilbour, Mrs. Lozier, we need not say that the question of Woman's Suffrage was ably presented, in all its theoretical and practical bearings.

As we give some reports from the Hartford papers in other columns, our readers can judge, from the tone of the press, the impression made on those who took an objective view of the proceedings.

The ladies of Hartford have great reason to be thankful and proud of their press for the fair reports and gallant editorials in their city journals.

We must not forget to mention that while some of the Hutchinsons enlivened the occasion with their stirring ballads, Miss Nellie Hutchinson, with her pencil, was making piquant sketches for the N. Y. *Tribune*. We can pardon many things in that perverse journal for its good sense in employing a young girl to report our conventions, which she has done remarkably well on this occasion. In the midst of the proceedings, a letter was received from Mr. Henry Blackwell, stating that the council of censors in the State of Vermont had decided to submit an amendment to their constitution securing to women the right of Suffrage. Such is the result of seed sown years ago by Mrs. C. I. H. Nichols, whose faithful labors in that State are well remembered. She was not only an able speaker, but one of the most clear and concise writers in the State. She was the editor of the *Windham County Democrat* for many years. At one time in the proceedings there was danger of a slight explosion, but owing to the rare diplomatic talent of Mrs. Hooker, the calamity was averted. Mr. Garrison, in opening his speech, fired one terrific broadside into the National Association, *THE REVOLUTION* and the Bible, which knocked the platform into spiritual flinders for a few moments, and quickened the circulation of all who heard. However, as the house was cold, and the speech long, Mrs. Hooker had time to gather up the scattered hopes and faiths, smooth down the feathers of the aggrieved, so that no one but the irrepressible Mrs. Paulina Wright Davis presumed to rush to the defence of her pet—*THE REVOLUTION*. In attacking this persecuted journal, Mr. Garrison,

however, paid us one grand compliment; he said it had been better the last four months than it was the first four months, which is to confess

1st. That he is a faithful reader of its pages.

2d. That we are steadily improving, growing in grace, and in favor with Boston. Mr. Garrison should not require a woman—a mere satellite of the cradle and dinner-pot for a quarter of a century—to leap at once into a full grown editor. If, after practicing as long as he did on the *Liberator*, we are not a prodigy in the editorial chair, he may, with justice, arraign us for our shortcomings before all Israel and the sun.

The *Woman's Journal*, talked of by the Boston savans, with Mr. Garrison on its editorial staff, will, no doubt, be to us such a bright and shining light, that by following in its wake we may yet take such strides in journalism as to give the world new hope for woman.

In company with Mrs. Howe and Miss Anthony, we enjoyed the hospitalities of the Governor of Connecticut. The Executive Mansion is a fine brick building, in the heart of the town. It has a small, quiet lake on one side, and eight acres of land, laid out in gardens, walks and lawns, with extensive green houses and graperies. The house is spacious, elegantly and tastefully furnished, with all the comforts and luxuries that wealth can command. With a conservatory, library, pictures, statuary, beautiful (strong-minded) wife and charming daughters, the noble Governor is in duty bound to remain the happy, genial, handsome man he is to-day. Though the Governor, owing to his pressing executive duties, did not honor our convention with his presence, we feel assured in reading over his last able message that he feels a deep interest in the education and elevation of woman.

In speaking of their school system, he eloquently calls attention to the low wages of their female teachers, and the injustice of excluding girls from the scientific schools and Polytechnic Institutions in the State. He says:

I would especially call the attention of the Legislature, to the importance of furnishing to women, such educational facilities as will better fit them for the industrial pursuits, which the true progress of the times is opening to them.

On the rights of married women, he says:

While our laws with regard to married women have been amended from time to time for several years past, so as to secure to them in a more ample manner their property, held before or acquired after marriage, yet we are still considerably behind many of our sister states, and even conservative England, in our legislation on the subject. I would recommend to your favorable consideration such an amendment of our laws as will secure to a married woman all her property, with the full control of it during her married life, and free from liability for any debts, except those contracted by herself, or for which she has voluntarily made herself responsible, with the same right on the part of the husband, to an interest in her property, on his surviving her, that she now has, or that it may be best to give her, in his.

In Connecticut, as most of our readers are aware, wives have no absolute control in holding or willing property as in Massachusetts and New York; but a few more conventions will soon change all this. On the subject of Divorce the Governor says:

I recommend a revision of our laws with regard to divorce. According to the report of the State Librarian, there were in the State last year 4,734 marriages and 478 divorces. Discontented people came here from other States, to take advantage of what is called our liberal legislation, to obtain divorces which would be denied them at home. As the sacredness of the marriage relation lies at the foundation of civilized society, it should be carefully guarded. Under our present laws the causes of divorce are too numerous, and not sufficiently defined, and too wide a discretion is given to

the courts. I think the law of 1849 should be modified, and so much of the statute as grants divorces for "any such misconduct as permanently destroys the happiness of the petitioner, and defeats the purposes of the marriage relation," should be repealed. I would also suggest that the law provide that no decree of divorce shall take effect till one year after it is granted.

In conversation with the Governor on this point in his message, he stated the singular fact that the majority of the applications for divorce were made by women. If this be so, we suggested that the laws of Connecticut should stand as they are until the women have the right of Suffrage, that they may have a voice in a social arrangement in which they have an equal interest with man himself. If Connecticut, with its blue laws, disloyal Hartford Convention, and Democracy, has, nevertheless, been a Canada for fugitive wives from the yoke of matrimony, pray keep that little State like an oasis in the desert, sacred to sad wives, at least until the Sixteenth Amendment of the Federal Constitution shall give the women of the republic the right to say whether they are ready to make marriage, under all circumstances, for better or worse, drunk or sober, an indissoluble tie. We have grave doubts as to the sacredness of a relation in which the subject class have no voice whatever in the laws that regulate it. We shall never know what "laws lie at the foundation of all civilized society" until woman's thought finds expression in the state, the church and the home. It is presumption for man, even though a Governor, longer to legislate alone on this vital question, when woman, too, should have a word to say in the matter.

The morning after the convention we had a pleasant breakfast under Mr. and Mrs. Hooker's hospitable roof, where Boston and New York amicably broke bread and discussed the Fifteenth Amendment together. Mr. and Mrs. Burton and other pleasant guests were there. All the wise and witty sayings that passed round that social board time fails to chronicle, and so adieu.

E. C. S.

Providence, Nov. 1st.

CONTENTED AND DISCONTENTED WOMEN.

THE following note enclosing the accompanying articles from the Providence (R. I.) *Journal* is from Mrs. Sarah Helen Whitman, dated Providence, Nov. 3, 1869.

MY DEAR MRS. STANTON: You already know what a sharp internecine war Mrs. Dailey's appeal to the "Contented Women of Rhode Island" has called forth in the columns of the *Providence Journal*. Your felicitous allusion to the contented class, in your address to the Woman's Suffrage Association on Monday last, probably called out the somewhat scattering fusillade which appeared in Tuesday's *Journal* from "one of the sterner sex" over the signature of Una.

Why this stern gentlemen should have selected for a pseudonym the name of Spencer's gentle Una I am at a loss to imagine, but it has given me an opportunity to have a tilt with him under the name of Una's Red Cross Knight. I send you the two missives.

A WORD TO THE CONTENTED AND DISCONTENTED WOMEN.

To the Editor of the Journal:

We have read the arguments and pencilings of those whom we are proud to acknowledge our superiors in the more delicate attributes of our finite natures, and while we bow to woman in humble adoration as to a part of that divine spirit which comes to us like a breath from

Heaven, filling our homes and hearts with happiness, and while we, too, of the sterner sex, recognize those bright intuitions inherent in every true woman's nature, which stamp her the guide and savior of mankind, yet we at times feel in this "vexed question" of the day, that the power, the eloquence, the "bitter, scathing satire," too often falls from lips whose lives and hearts are separated from the truths they profess to advocate. We stand for "Woman's Rights." We assail her wrongs. But oh, ye "Queens of the earth," do ye realize how much of the dust still clings to your garments? You may sue for your rights. We may feel our wrongs. We might tell many a sad tale of noble men who have gone out into the dark, dreary night from homes that afforded them no comfort, no repose; of many a noble man who has gone down to the depths of degradation, when one word of encouragement from those he loved would have saved him.

When we look around us and see women nobly and unostentatiously careful of the rights of others, consecrating their lives to humanity, we say, "God bless them." They have our sympathy, our support. On the other hand, we see women neglecting their homes, their duties and responsibilities, leaving the tender buds entrusted to their fostering care to the mercy of indifferent hirelings, and clamoring for their rights from behind fortifications whose possession others might dispute. We say to all such, you injure the cause you espouse; you are no exemplars of the precepts you advocate. You are a blot and a mark upon the cause of true womanhood, and while we accord to you all the "rights" you demand, we modestly, hopefully, ask as our especial privilege the right to enjoy in our households and homes the full benefit of "Heaven's first law," and of that virtue, too, which comes "next to godliness." We earnestly, trustfully hope that the cry of despair which has gone out from so many homes in our land, will find its answering prayer in the hearts of those who are yet to fill these responsible positions, that the sunlight of love will once more shed its genial rays over our land, bringing with it an influence that shall make us feel that woman is indeed the "higher type of creation," as God intended she should be. This will bring stronger conviction to our hearts, and do more to establish your cause than all the "logical arrows" you now seek to thrust into our self-love.

UNA.

A WORD TO UNA.

Whether the article subscribed Una in this morning's paper is, as it claims to be, from one of the "sterner sex," masquerading under a woman's signature, or whether the author is simply a sheep in wolf's clothing, I am at a loss to conjecture. But, however this may be, I would ask of "Una" to make his or her charges a little more definite and perspicuous. What are those "truths which the friends of Woman Suffrage profess to advocate, yet ignore in their hearts and lives?" Who are "the women whom we see neglecting their household duties and responsibilities, leaving the tender buds entrusted to their fostering care to the mercy of indifferent hirelings?" Woman is not impugned as being out of her sphere while employed in the store, the factory, or the school house, but the moment she claims to have a voice in questions of public interest, a share in moulding institutions which she is taxed to support, she is coolly reminded that her post is at the cradle, her occupations legitimately confined to the needle and the sewing machine, and to the supervision of the culinary and cleansing arts of the household. As well might the discontented woman reply to

"Gentle Una and her milk white lamb,"

"revenez-vous a vos moutons."

Again, I would ask of "Una," who are "the women we see clamoring for their rights from behind fortifications whose possession others might dispute?"

It is man who entrenches himself behind fortifications—behind the strongholds of the law—the routine of precedent—the tyranny of prescription—the baseless assumption of supremacy and authority.

It is not woman who is waging a warfare behind fortifications and entrenchments; she is simply seeking to scale the outworks of oppression and the barriers of custom, mailed in the white panoply of justice, and armed with the trenchant sword of common sense.

Nov. 10.

RED CROSS KNIGHT.

INDUSTRIAL SCHOOLS.—Mrs. Gen. Chambers has, done more in the establishment of Industrial Schools than any woman in Europe, probably in the world. She is now acting for the English Industrial School Association.

IMPRISONMENT FOR INSANITY.

THE following thrilling narrative comes from the State of Maine, well authenticated in every particular. Such instances are becoming too frequent to be borne in silence:

DEAR REVOLUTION: I shall feel obliged if you will publish the following, a statement from the lips of an injured woman, the facts showing forth too plainly how some husbands turn insane asylums into prisons for their wives:

On the 9th of August, 1869, as Cynthia H. Crabtree Abbott was going in the evening to a store, near her own home in Hancock, Maine, to purchase some necessary article for her family, she was overtaken by an officer from the neighboring town of Ellsworth, accompanied by another man named Moore. She was handcuffed by these two men and put into a wagon by main force! when she was driven off by these two persons before mentioned, both of whom were intoxicated, and carried a good supply of liquor with them, no doubt to regale themselves. She rode with these companions all night over a lonely road of 36 miles in fear and trembling to Bangor, when they took the cars for Augusta, where there is an Institution intended, no doubt, by the State of Maine as an asylum for insane persons. As soon as Cynthia was seated in the cars she insisted on knowing, and seeing, by what authority this officer had handcuffed and brought her away from her home by force. After some hard words, he condescended to permit the woman to read a certificate from a doctor in a neighboring town who was a stranger to her, wherein it was stated that this woman, Cynthia H. C. Abbott was to be placed in the insane asylum in Augusta, by her husband, Ransom B. Abbott, until she had sound mind, etc., etc. These words were all the woman could remember in the document. After arriving at this asylum, she was placed in a ward not fit for dogs to live in, among creatures who were, indeed, hopeless maniacs! Cynthia then requested a room to herself, and permission to keep her clothes, stating that her husband was in circumstances to pay for every comfort for her. She likewise suggested that the doctor or superintendent should examine her and see for himself, whether she was a sane woman or not? but all these requests were unheeded, and she was put off with the remark, "You have not been long enough in the asylum to give you a decided answer." On the 4th day of her confinement she resolved to make her escape. Being permitted to walk for exercise with another woman and the attendant, they rambled into a cemetery at the extreme end of the grounds; there was an old fence, which she observed, and when she came to it, kicked out a picket and ran, first down one hill, up another, pursued by the two women, until she came to thick woods; here the attendant overtook her, caught her dress and tried to hold her, persuading her to return, saying, that she would lose her situation. All she said would not prevail with a woman who loved liberty; a struggle ensued, and Cynthia "straightened her out on the ground," saying, "If you do not leave me, I will bury you with rocks!" When the attendant found her adversary so determined, she left, no doubt, for assistance. In the meantime, Cynthia retired into a shady spot under a tree in the woods. She made herself as small as possible and was covered so completely with bracken there was nothing visible! Very soon, several voices drew near, shouting, calling, and

firing what seemed to her like a pistol; but all their voices and searching proved useless. Our heroine remained quietly under her bed of bracken, where she went about one o'clock, and remained until the town bell rang for nine o'clock in the evening. Then she arose, having been impressed to follow the direction she had seen some robins take during the day. She walked two miles through the thickest woods, coming out on an open plain; the moon rose, showing her a cow-path, so following this for some miles hungry, weary, and alarmed lest she should be overtaken and imprisoned at last coming to a road, and following the telegraph wires, often retracing her steps and climbing over fences, going through fields and farms, when she heard any noise, or saw any person in the distance, towards the dawn of day she rested near a house until the door opened, and a woman made her appearance. Cynthia went up to her and asked for a drink of water. The woman pitied her and invited her in to warm and rest; Cynthia told her tale of woe, and rested there until Monday morning. Having walked over twelve miles on that memorable Saturday night, she spent Sunday with the kind stranger, who left her in charge of her household while she went to meeting. On Monday morning she set off again, and was overtaken by a stage coach on the road; begged her way to a friend's house in Rockland, where she knew she could obtain protection, money and sympathy.

The great object in sending the above for publication, is to prove how woman can be wronged! An insane asylum is a place for a man to imprison a wife. Woman will be forced to arise and repeal the barbarous law, that makes a married woman a nonentity, and a mere chattel of her husband!!

ANOTHER LADY PREACHER.

ORDINATION OF REV. MISS PRUDY LECLERC.

REV. MISS PRUDY LECLERC, of the Universalist Denomination, was regularly ordained to the work of the gospel ministry, at Madison, Ind., on Thursday night, Oct. 14th, 1869. Sermon by Rev. A. W. Bruce of Lafayette, Prayer by Rev. E. Case of Dayton, Ind., Charge by Rev. D. R. Biddlecom, Right Hand of fellowship by Rev. M. Gibbs.

This is the young lady who twice opened the session of the Woman's Suffrage Convention at Pike's Opera House in Cincinnati, at its recent session in that city. The occasion of the ordination was a very interesting one, and the attendance was very large, hundreds going away who could not enter the church. Miss Leclerc was simply and elegantly attired in white, her dress and her person devoid of all superfluous ornament, save a white, yet simple wreath of wax flowers across her forehead, at once appropriate and beautiful. The whole service and ceremony was exceedingly striking and impressive, and very many were affected to tears.

Miss Leclerc has won golden opinions wherever she has spoken in various parts of the state, and especially at the recent state convention at Logansport, where she was peculiarly happy. Her endowments are of a very high order, and at times her eloquence and pathos are very impressive. No one hears her but desires to hear her again, and all prejudice against woman, in the pulpit at least, usually vanishes after the first hearing of this excellent and gifted young lady.

The friends in Madison have set their hearts

on her, and greatly love her, as her working powers and pastoral qualifications are of the highest order. She has drawn around her some of the best people in Madison, whom she has organized into a church, and who are busily engaged in raising means to buy or build a house of worship with prospect of success. Miss Leclerc is bound to stand high in the denomination to which she belongs if spared; and to be an ornament and an honor to her sex.

The music was exceedingly good, and was the voluntary effort of the Episcopal and Presbyterian choirs combined. We mention this as it shows how much Miss Leclerc is esteemed, and how far she has succeeded in dispelling the prejudices that so often find place as between different churches and people.

PROTEST VS. PETITION.

I FAIRLY would sound it out so loud, that all the world may hear it.

I have ever felt that to petition for an inalienable right was wholly superfluous and degrading to true womanhood; and had begun to think myself alone in refusing to sign or circulate any petitions for women to be allowed the ballot, since, like the petitions sent by the Colonies to old king George, they would meet with nothing but silent contempt or open ridicule. But in an article by "Jennie June," which I read in THE REVOLUTION, I find she entertains this same idea, and I fully agree with her, that unless women can act independently of men, whether husbands, fathers or brothers, in matters of eternal principles of truth and right, the ballot would be of little use to them. Many women are, indeed, slaves or dolls, and are no more fit to exercise the rights of the elective franchise than a child is to use a razor with discretion. But as these do not want to vote, those who are free to act and think, "are, and of right ought to be, free and independent individuals, to have the right to their own selves, their own children, the proceeds of their own labor and a just remuneration for the same; and, when married, not to be the silent partner that labors twice the number of hours of the husband without the privilege of trading, owning or spending a cent, but as begging, "by your leave." I do not expect men to give up any such advantages and power as they derive and exercise from and over women and their labor without a struggle, for too many owe their ease and affluence to the busy fingers and aching heads and hearts of scantily paid women.

But I do not agree with her when she asserts that "if Woman's Suffrage is not gained before Miss Anthony's death, it will die with her;" although, like Bozarius, she has cried, "make way for liberty, and dying would still leave open the way; for were Vesuvius and every other volcanic vent to become extinct at once, others would soon open to give escape and expression to the pent up fiery mass below. This age protests against leadership of all kinds, and declares its right and ability to walk alone without leading-strings; and women are beginning to think for themselves, and, like Oliver Twist, are asking for "more," and it will not be long before they will have all the rights and privileges that they have the capacity and courage to exercise and maintain. Women must work together for their freedom and moral elevation, as it is a great wrong to men as well as themselves to lean so persistently upon their

male relatives for support and protection. It may read well in a romance for women to be fragile as a flower and of no more use, only to be admired for their beauty; but such as those will be swept away as Autumn leaves before the coming storm of the "Conflict of Ideas," which will rend the foundations of Creeds and Codes that have condemned woman to slavery and servitude so debasing in their tendencies and subversive of every virtue and true motherhood of the race.

First, then, must the false idea that labor is a curse, be removed, and labor no longer be looked upon as degrading, but as being God-like as Jesus thought it to be, when he replied to those who accused him of laboring on the Sabbath day, "My Father worketh hitherto and I work." Also, the idea that woman is likewise under a curse, that "her desire shall be to her husband and he shall rule over her." This trail of the serpent of Error has, indeed, driven man and woman from a paradise of natural joys and natural love and respect; and it is high time that right thinking should begin that right acting may follow, for when the cause is removed the effect will cease. Mrs. L. HUTCHISON.

Owens Valley, Cal. Oct. 9th, 1869.

REV. MRS. VAN COTT.

THE Boston *Zion's Herald*, organ of Methodism in New England, thus heads an article giving an account of the Ministerial labors of a remarkable Methodist preacher in that city and vicinity. She has been, for several months past, preaching in this state, and always awakened deep interest wherever she went by the force of her argument and power of appeal. At length a colored minister and congregation in Boston invited her to visit and labor among them. Of her style and power the *Herald* says, "One soon forgets whether she is a man or woman. It is an earnest pleader for Christ with sinners, to whom he is listening. Men and women yield to her burning entreaties. A judge's lady knelt by the side of her colored brothers and sisters at the altar, seeking a common Saviour. She rises magnificently above the mean prejudice, whose mud and miasma are not yet abated. When a colored youth came trembling forward, "Come, my son," is the inviting welcome he receives from her lips. She has done great service to the cause of Christ in this city by this contempt of its unchristianity—a victory over herself the more remarkable, in that she is of New York birth and breeding, and hence is naturally more bound with this chain than those living in this atmosphere. She preached in the Union Church, Charlestown, to a great multitude, and with almost unanimous approval. To all who object to her ministry, it is enough to say, that God evidently does not object to it. He has already honored her in the few years of her labor with hundreds of converts. If the sons whom He calls, desert His work for the insurance office, the lumber mill, and the broker's curb-stone, it is time that He thrust out His daughters. In this age, when all the world runs after great female actors, singers, and talkers, when even false religions are putting their female teachers into the pulpit, God has raised up this woman, and sent her forth, against her protest, with His message to sinful man and woman. . . . The very appeals of this preacher, strange as it may appear, are more effective upon the male portion of her congregation than upon the female. When her voice says, "My son," it sounds to many a

wanderer like the voice of his mother. The very preponderance of women in our churches may be due to the fact that all our preachers are men. If God shall raise up Deborahs and Lydias in equal numbers, the balance may be restored. . . . The Presiding Elder, Mr. Ferguson, who had the courage to change "his" to "her," in the certificate of a local preacher, and thus dare the frowns of his Conference, will yet receive their blessing for his courage to see and follow the will of God. Many of the ministers have cordially welcomed her, and several engagements with our leading churches are already made. May she be kept humble and holy, and do yet greater things for her Lord and Master.

THE HEALTH CORSET.

WE have received from the Inventor of these excellent corsets some nicely fitting ones, and having tested their merits would speak in their behalf, and recommend them to our lady friends. It is an invention of an American lady now in Paris, who has it patented and brought out in the United States at the solicitation of numerous physicians in New York and throughout the country. It consists of, and combines—elegant corset, shoulder braces and a skirt supporter. They are manufactured of different materials to suit the wearer and the season. The suspenders, which form the shoulder braces, crossing over the shoulder blades and keeping them in a flat and proper position, traverse the shoulders so high that the articulation of the shoulder and the movement of every muscle of the back, the sides and arms are entirely free, and descending in such a manner under the arms that the breast is not compressed nor interfered with. The suspenders are hung upon *laccs*, and being inside and entirely independent of the corset, every movement of the body is free and natural.

The clothing is attached to the corset by means of button-holes or loops of braid or tape from the bands of the skirts and buttoned on to the corset, the lower buttons for the bands of drawers and under skirts, the upper for the outside skirts. In an hour or two any lady can adapt her clothing to the skirt supporter. Loops of braid sewed strongly to the inside of the skirt band will be most easily adjusted, and can be made in a few minutes. We recommend particularly the latest corset of scarlet cloth, it being soft, flexible, and most artistic. It will be found the greatest comfort to ladies of delicate health, and we especially commend them to young ladies and misses. Corsets will always be worn and should be worn to support the clothing and the breast. It is the free movement of the whole body that gives grace to the carriage of the body. It is hailed by physicians as the long desired remedy, for they know too well the fearful results to women of dragging so much weight from the hips.

Read the testimony of Mrs. Lozier, Founder and Dean of the New York Medical College for Women; and her testimony is second to no other physician or woman, and her long years of close study of anatomy and surgery as well as medicine, and her immense practice and success make it indisputable.

NEW YORK, Oct., 1868.

The sufferings of woman by weakness, peculiar to her sex, are increasing at the present day with such alarming fatality, that I hail with joy any means that may tend to cure, alleviate, or prevent it.

I am convinced that the greater part of her ailments, whether betrayed in the head, back or limbs, arises from uterine diseases, of one kind or other; and these

are usually superinduced, and always aggravated, by pressure, or weight of dress, upon the spine, loins, and abdomen—causing obstruction of the venous circulation and displacement of the pelvic viscera. The only way to avoid this, is to suspend all the clothing from the shoulders! By improper dressing alone, how many women drag, not only themselves but their offspring to imbecility and untimely graves! During twenty-five years of practice, I have seen constantly these sad results, and have never ceased to enjoin the necessity of proper dressing upon my patients.

I have carefully examined and tested the recently invented Health Corset, and am convinced of its merits, and believe it to be all it claims—a comfort and blessing—relieving and preventing female weaknesses, and as I count the invention of any means of relief to this universal and continual necessity among old and young, a most benevolent and laudable work, I very heartily commend it to the public.

CLEMENCE S. LOZIER,

Dean of the N. Y. Med. Coll. for Women.

Those who desire to try this "comfort and blessing" we refer to the advertisement of the Corset Co's. Agent in our advertising columns.

THE SOCIAL EVIL AND THE NATIONAL HEALTH.

In the *Westminster Review* for July, '69, the social evil in "relation to national health," is an article which should be everywhere published and read, if such warning can avail against the pestilence that walketh in darkness and the destruction that wasteth at noonday. This evil covers vastly more ground than is generally supposed, having a deep and lower deep for the origin of much disease under other names. Once in the system, it would seem the taint were past all surgery to eradicate. However latent, it seems ever ready to manifest through successive generations, blighting parent and child. Not only is the first born smitten, but the next and next are gathered to the heritage of woe. As if it were not enough to flow in its own channels, a terrible addition is made through "vaccination," and the "small pox" is avoided only to be substituted by worse forms of disease. Very questionable is such a way of having the house swept and garnished whereby seven other devils may take possession, so that the last estate is seven-fold worse than the first.

This medical writer shows that the extent to which society is infected is appalling. But little can we boast of Christian civilization when it offers such temples to its living God. Certainly, it is time to rend the veil, and show that ignorance is not bliss, nor is it folly to be wise when salvation can only come in the larger light. Full time is it that woman, who is so terribly flung down into this valley of death, should come to fullest knowledge, and her voice be heard in church and state, with right of Suffrage to do in staying the plague. Even the Rev. J. D. Fulton, if he would have "woman as God made her," or would make her, if the way of life was not perverted, must allow her the equal high-way for all healthy physical and spiritual growth. In full, must nature and her laws be known and lived, if we would be and in us the true image of the Godhead bodily, the fit temple of the Spirit. These are not the days for spoiling the body and dwarfing the soul to the measure of fossil theologians and politicians. Long enough has woman been degraded to imbecility and nothingness. In the present advent, if we would have the new Jerusalem come down from God out of heaven, we must have the sound mind in the sound body, and women as well as men must have the equal road to all truth, that the truth may make all free.

LITERARY.

THE AMERICAN MISSIONARY. New York: American Missionary Association, 53 John street.

The November number opens with a good article on the School Laws of the South—good only in being well and carefully drawn, for the facts it reveals are, many of them, not at all of encouraging character. The writer says, in respect to State school systems as already in existence or in prospect, that they have been carried there badly by Northern men, and are not yet accepted by the Southern people, and that the Southern people as a whole are by no means willing to give them a fair trial, even if they were competent to it. But they are not only out of sympathy with them, but entirely unable to comprehend and work them, and yet will inevitably have the management before long of their own schools and systems. In some States this is already a fact, and in others it will not long be delayed. So that we have this anomaly in the school affairs throughout the South—a better system than practice, with the probability, almost certainty, that the system will go down further and more rapidly than the practice will come up. Tennessee is a melancholy instance in point—a bad example which the other States will be very likely to follow.

THE ATLANTIC ALMANAC for 1870, with elegant illustrations by Darley, Eytinge, Du Manria, Hoppin and others—containing besides the usual almanac literature and information a great amount of interesting and valuable reading matter, in prose and poetry, original and selected. Office of the *Atlantic Monthly*, Field, Osgood & Co., Boston.

Also, as above, *The Uncle Sam Series*, for American children, with splendid colored pictures, descriptive of the deeds of illustrious men in history, with interesting practical accounts of them, beginning as follows: 1. Hip Van Winkle's Nap, by Edmund Clarence Stedman, author of "The Blameless Prince," etc., with illustrations in colors, by S. Eytinge, Jr. 2. The Story of Columbus, by J. T. Trowbridge (Father Bright hopes), with illustrations in colors, by Alfred Fredericks. 3. Putnam the Brave, by R. H. Stoddard, author of "Adventures in Fairy Land," with illustrations in colors by Alfred Fredericks. 4. The Ballad of Abraham Lincoln, by Bayard Taylor, with illustrations in colors by S. Eytinge, Jr. Price 60 cents each.

THE NATIONAL TEMPERANCE ALMANAC. Mr. Stearns has sent us, among other papers, this excellent annual of sixty crowded pages of valuable and interesting matter, which it is a pleasant duty to recommend to every family in the land. With the almanac came a handsome volume of nearly 400 pages, entitled *Dr. Willoughby and his Wine*, by Mary Spring Walker, a book that will make some stir among the clergy, as well as other influential classes, and to which further attention may be given in THE REVOLUTION. The National Temperance Publication House is 172 William street, where everything, almost, pertaining to this important reform can be found.

THE NURSERY. A monthly magazine for youngest readers. Boston: John L. Shorey, 13 Washington street. \$1.50 a year, and the November number is worth that to any family where there are young children. The publisher announces that his regular monthly issue is twenty thousand. Twice that number would be a good instrumentality to dispense among the children of the Southern States alone. Nobody knows how much they are needed there.

THE PRINCE OF DARKNESS. By Mrs. Emma D. E. N. Southworth, author of "The Bride's Fate," "The Changed Brides," "Fair Play," "Fallen Princes," "The Widow's Son," etc. Peterson Brothers, Philadelphia. 350 pages. Price, \$1.75 in Cloth; or, \$1.50 in paper.

NEW YORK TEACHER and American Educational Monthly. J. W. Schermerhorn & Co., 14 Bond street. New York. \$1.50 per annum. A journal always pleasant to notice and to recommend.

THE CHILDREN'S NEW CHURCH MAGAZINE. New York: J. R. Putnam, 20 Cooper Union. \$1.75, in advance. A truly pretty magazine it is, pictures and all.

THE CHILDREN'S HOUR. A Magazine for the little ones, and a very good one. T. S. Arthur, 909 Chestnut street, Philadelphia. \$1.25 a year.

Of Pictorials on our table are Frank Leslie's *Budget of Fun*, *Chimney Corner* and *Illustrated*. New York. \$4 a year each.

Foreign Correspondence.

ENGLISH LETTER—NO. XXXV.

MANCHESTER, October, 1869.

MISS CARPENTER'S FAREWELL ADDRESS, AND THE CONCLUDING SOIREE.

BEFORE this letter reaches you Miss Mary Carpenter will be on her way to India. She goes out with re-established health and fresh hope and help for the great work she has undertaken—the regeneration of woman in that country. She has resigned her office of Lady Superintendent of the Normal Schools, finding the work too arduous, and believing that she may do more for the advance of female education by private work and influence, and thus be free to promote that great object wherever and however she sees best.

At the concluding meeting of the Social Science Congress the Secretary of the Council of that body reported that it had been resolved to elect Miss Carpenter an honorary member of the Association. Only three persons have had this honor conferred on them. The other two are your countryman, Mr. George Peabody, and Mrs. Knox, who, under her maiden name of Isa Craig, was for many years the able and effective Secretary of the Association.

The evening before the concluding meeting of the Congress a soiree was held at the Victoria Rooms, Clifton. There was a gay assemblage, including most of the notabilities who attended the different sections, and as the engagements of the week had brought many of the company into closer acquaintance, through a community of interests, the occasion was a very social one. The entertainments in the form of electrical and microscopic demonstrations and photographic views, as well as the music, both vocal and instrumental, which were provided, were scarcely needed to add to the charm of the evening.

But the greatest attraction was not amid the socialities of the large saloon, nor yet in the blandishments of science and art. In one of the smaller saloons a densely-crowded audience listened with intense interest while Miss Carpenter entered into a variety of details respecting the state of female education and female life in India. Her relation was corroborated by a Hindoo gentleman, Surendra Nath Banerjia, Esq., who also gave some particulars of the Bramah Somaj, or sect of pure Theists, to which some of the most enlightened and eclectic minds in India belong. This religious association, while accepting of the most advanced views of modern theology, adheres to the purest ideals of the past. Mr. Banerjia informed us that hundreds of women in India had already joined the Bramah Somaj. Another Hindoo gentleman was present—Kisori Mohun Chatterjee—who is a great grandson of the Rajah Rammohun Roy. These two Indian friends of Miss Carpenter's attended the various sections of the Congress, and, being cultivated and thoughtful young men, took an evidently eager interest in its deliberations. Speaking of the application which has been made for leave to matriculate by some ladies to the Calcutta University (his alma mater) Mr. Chatterjee said to me that he thought "ladies ought to be admitted to encourage them."

MISS CARPENTER'S REPORT.

As your space will not admit of a full report of Miss Carpenter's address, I will give you a few passages only from it:

THE SITUATION.

On arriving at Bombay, however, I found that no steps had actually been taken towards the establishment of the Normal School, except the engagement of an English Certificated Training Mistress, who was expected shortly to arrive. Finding that it was the wish of the native gentlemen who took the chief interest in that object that I should remain in Bombay to carry out the work, and believing that it should be done without delay in this, the capital of the Presidency, I offered my gratuitous services to the government, as Lady Superintendent; this was accepted, and I proceeded to arrange for the residence and boarding of the ladies who were to take part with me in the work.

The great object in view was, of course, to prepare native teachers for girls' schools; but the difficulties to be encountered were great. The social customs of the Hindus make early marriages universal; between eight and nine years of age, and at latest between ten and eleven, young girls are married, or as we should call it, betrothed, and after that time it is improper for them to be in the presence of the other sex. They are, consequently, commonly withdrawn at that age from school as there are none but male teachers. From these young ladies, therefore, it is impossible to look for future teachers; the widows are those whom it would be most desirable to enlist; to fit them for the work, they require both to be educated themselves and to be taught to teach.

INDIAN SYMPATHY WITH THE WORK.

The marks of sympathy I received in my work from the Hindus and Parsis were very numerous, and tokens of gratitude were also given to the other ladies who had come over to help them. Many native gentlemen brought their ladies to visit us, and these appeared much gratified with inspecting every part of an English home, and the various treasures I had brought with me. They received with much pleasure small presents sent as marks of friendly feeling by English ladies, and both gentlemen and ladies were greatly pleased to learn the sympathy shown for Hindu women by her gracious Majesty the Queen, in the interview with which she honored me for their sake; and they beheld her writing, in a highly treasured volume, with great interest. The simple fact that they were thought worthy of trouble being taken for them, without any object but their own welfare, seemed greatly to touch their hearts. One widow lady came from Poona to confer with me respecting the training of a mistress for a girls' school in which she was interested. After a long interview she wrote with her own hand in my book, in Marathi; it was thus translated by her interpreter:

"My dearest Miss Carpenter,

"With best compliments, I will never forget the information given by you, and we all, Indian females, are in your debt for ever for your obligation on them.

Your true Sister, ———."

A similar interest in the work I had undertaken was manifested by a native Prince who visited Bombay. After favoring me with a call, accompanied by the government interpreter, he sent me five hundred rupees with a note which was thus translated:

"The Hon. Miss Mary Carpenter,

"I write to you as follows: you spend the whole of your time in philanthropic works, and give encouragement to the noble cause of Female Education. It is really a delightful circumstance. I send herewith rupees five hundred as my contribution to the fund for Female Education, and request your kind acceptance of the same.

"THAKORE of Suvesthan."

PRACTICAL AID FROM PARSIS.

A few young ladies who had learned English in the Alexandria Native Parsi School, the only one in India with which I am acquainted where English is taught, attended a class at our bungalow every Saturday evening, and showed great interest in their lessons from the ladies. Other classes of native married ladies would have been formed, but for the distance of our bungalow on Malabar Hill from the native parts of Bombay, and a desire seemed springing up among them for instruction.

When the Parsi Schools appeared sufficiently organized, the native gentlemen who were most interested in the subject began to make inquiries for students; the Viceroy, the Earl of Mayo, had, on his visit to Bombay, kindly promised one scholarship, and others had been promised by natives. In the meantime, I visited various Hindu Schools, and after conference with the Students Society, under whose charge they were, it appeared that one belonging to Mr. Venayek Sunkerset, and established by his father, was very favorably situated for a mode Hindu school, and he kindly promised to make the ne-

cessary alterations without delay. I then met a number of Hindu gentlemen at the house of Dr. Atmaram Pandurang, who had, from the first day of my landing in India, afforded me co-operation, to consult them as to the best means of finding suitable students. They thought that the enlightenment of the married ladies should be an object of primary importance, as they would be then able to give encouragement and sanction to the widows to come forward. A deputation waited on me the next day of four native gentlemen, one of whom was an editor of the Hindu *Prakash*, with whom I had been acquainted on my former visit. They stated that six married ladies had already signified their desire to join a class for me to teach them English, as a preliminary to further instruction; that they had arranged that the husband of one would attend as interpreter, and give them also some instruction in the vernacular; they wished to meet me three times a week at the house of Dr. Atmaram Pandurang, for three hours each time. I willingly acceded to their request, and made the necessary arrangements.

The next day, however, in the middle of February, I was indisposed, and as my illness became serious, my work was suspended, and I wrote to the Director of Public Instruction resigning all arrangements respecting the establishment of a Normal School into his hands. The lady who had on my former visit so hospitably received me in Bombay, removed me to her house, where I received kindness for which I shall be ever grateful until it seemed best for my complete restoration to return to England during the hot weather, accompanied by my young friend.

"I believe," said Miss Carpenter, in conclusion, "this to be a most important work; for experience has shown that there can be no great progress in the schools until there are good female teachers in them, and it is only by the elevation of woman that real and permanent progress can be made in India. This is now understood and strongly felt by a sufficient number of educated native gentlemen, to give ample encouragement to the work. By such the assistance of well-educated English ladies is much valued, if a confidence exists that there will be no interference with religion or social customs. They are pleased for us to live Christian lives among them, though they do not wish us to teach them the tenets of Christianity. Many true helpers will, I trust, in due time arise to take this department of our work in India. May the Heavenly Father's blessing be upon us all, and may whatever we do be to His glory!"

The chair was taken at this meeting by the Rev. Charles Kingsley, and a vote of thanks was unanimously accorded to Miss Carpenter at the conclusion of her address, to which she responded, not without emotion, by an earnest "farewell," and supported by Mr. Kingsley, left the platform.

Since Miss Carpenter's arrival in England we have the following proofs of progress in

THE HIGHER EDUCATION OF WOMEN IN INDIA.

At Calcutta University two Hindu ladies are going up for the matriculation examination. A native gentleman has established a class at Calcutta for the education of native women as midwives. Another class is to be established at Lucknow. A Normal School for native ladies and young girls has been already opened at Poona. It is interesting further to remark, as an evidence of the extension of female education in India, that one-tenth of the visitors to the Indian Museum at Calcutta are females. That the efforts made by the higher intelligences amongst the natives to promote the elevation of women are not without opposition from the conservative classes, we have abundant evidence. The irreconcilable antagonism between the conservers of the Past and the heralds of the Future is as rife in India as it is in England. "The party of Conservatism and the party of Innovation have disputed the possession of the world ever since it was made," says Emerson. "This quarrel is the sub-

ject of civil history," he adds. In the Woman question it finds an appropriate sphere. Thus in the *Madras Times* we find an orthodox Brahmin gentleman reply to a reformer of his own nation thus:

You asked me why females should not be educated? You also prophesied that in course of twenty or thirty years, we shall see all the Hindoo females will be well educated, and thereby enjoying the peculiar happiness which you say cannot be described in words but only imagined? Yes, it is a second degree of an attempt at the violation of the religious laws and customs; the extinction of which—appears to me to be the main object of your reformers. You should also ask this question of Indian Moulvies of Mahometan sect; for they (Mahometans) are stronger advocates against the female improvements in such matters as are under discussion than the Hindoos. I would decline to answer your query, agreeably to para. 110 ch. II. of Manu, which enjoins, "let not a sensible man tell what he is asked improperly, but let him, however intelligent, act in the multitude as if he were dumb." But assuming that you wish to be set right and incline to abide the *Shastras*, I proceed to answer your question. Manu, whose law is fully declared in the Veda (7th), has very wisely observed (4 ch. II.) that "not a single act here below appears ever to be done by a man free from self-love; whatever he performs, it is wrought from his desire of reward." There are two general divisions, viz.: in the desire of reward; one of the world, and the other of heaven. In regard to the desire of heavenly reward, it needs no comment for the present. And you say you cannot describe what kind of happiness the women will enjoy if they are educated. I cannot either foresee any so good an improvement as would induce the females to desire for a reward by education. Female education among Hindoos, whose manners and customs are quite different from those of Europeans, seems more than necessary; what is more than necessary is termed unnecessary; and what is unnecessary is a thing in which we need not trouble ourselves.

A conclusion that reminds us of the well-known aphorism cited by the Caliph Omar in condemning the Alexandria Library to the flames. Thus does history repeat itself, not only from generation to generation in the successive tides of time, but also in parallel waves on every shore of human life. But let us not doubt that beneath this troubled sea there is ever safe and sure anchorage for Hope.

INDUSTRIAL OCCUPATIONS FOR WOMEN.

The growing importance of this subject is felt everywhere. A Mechanical School for women has just been opened at Warsaw, under the superintendence of the government. Its object is to train young women of the lower classes in all kinds of higher handicraft. The project appears to be generally popular, and much good is anticipated from it.

A School for Telegraphy has recently been established in London, where young men and young women are trained, to meet the increased demand for skilled clerks in that department of the public service.

AN ENTERPRISING LADY.

The new Silk-supply Association in London has been occupied with a remarkable instance of energy and devotedness in a woman. Mrs. Povall, a lady from the Cape of Good Hope, who has taken an interest in promoting silk culture, as a remunerative household employment for females of the better classes in those colonies, lately brought to the Association some Cape silk of very fine quality, but which, from being badly reeled, was of inferior price. The value of good reeling was pointed out to her, and the lady made up her mind and carried out a plan of going to Berlin and working as a reeler in a silk factory. She has returned with good-reeled silk, and is now preparing for her voyage to the Cape to instruct others in her valuable acquirement.

WOMEN AND POLITICS.

This is the title of an article in *Macmillan's Magazine* for October, by the Rev. Charles Kingsley, who has lately been raised to the dignity of Canon in the Cathedral of Chester, and who has been succeeded in his office of Professor of History at Cambridge by Prof. Seeley, author of *Ecce Homo*. Canon Kingsley takes for his text in this article the titles of four recent works on the Woman question, namely, Mr. Mill's *Subjection of Women*, Mrs. Butler's and others *Woman and Work*, Dr. Haddsan's *Lectures on the Education of Girls and the Employment of Women*, and Miss Becker's article in the *Contemporary Review* on the *Study of Science for Women*. He discourses wisely and well on the past and present aspects of the Woman question, and earnestly advocates equal education, equal legislation, equal opportunities, and equal political rights for men and women.

MANCHESTER COMMITTEE FOR WOMAN'S SUFFRAGE.

Our Committee met yesterday for the first time this autumn. It was occupied in preparing a bill for Parliament to remove the disabilities from women as voters at elections, which is to be introduced by Mr. Jacob Bright and Sir C. Wentworth Dilke next session.

I am, very truly yours,

REBECCA MOORE.

LETTER FROM MRS. BULLARD.

GENEVA, September, 1869.

FORMIDABLE AS is the barrier which the vast Alpine-chain interposes between Northern and Southern Europe, the skill and energy of man has succeeded in conquering the difficulties of the colossal mountain wall, which at first sight might seem almost an impenetrable obstacle to communication between the two sections of country. There are more than fifty passes across the Alps! Of these some are but foot and bridle paths, but there are no less than eight most excellent carriage roads, and one railroad across them. They have become the highways of the nations. And when one reflects that this vast semi-circle of mountains stretches almost across a continent, and that in some points of view, its lofty snow-capped or barren peaks may be seen extending for more than one hundred and twenty miles, it seems almost incredible that this awful rampart has been scaled in so many directions.

Yet through these dangerous passes the old Romans made their way northward, and in their turn, the northern barbarians swarmed through them, overran, and finally conquered Italy. Over the Alps, too, Napoleon Bonaparte led his army, and it was to his indomitable energy that we owe the first carriage roads over these mountains. The passage of his troops and artillery over the St. Bernard, at that time only a bridle path, was an undertaking of almost incredible difficulty. This celebrated march was commenced on May 16th, 1800, and lasted four days. The pass had been surveyed by the Chief of Engineers, who reported to Napoleon that it was "barely passable for artillery." "It is possible to cross. Let us start then!" cried the Emperor, and the toilsome march began. The last part of the way was most tedious and painful. The artillery carriages were taken to pieces and packed on mules backs, the ammunition was carried over in the same way, but the heavy guns were placed on the hollowed trunks of trees and dragged up by the soldiers themselves, who were paid 1200 francs for each cannon conveyed across the mountain.

With this dreadful passage fresh in his mem-

ory, Napoleon ordered the construction of the Simplon, the first carriage road made over the Alps. This feat of engineering was the wonder of all Europe at that time, and it is no less a marvel in our own day. It was begun on both sides of the Alps in the same year, and took six years of labor, some of the time thirty thousand men being engaged on it at once, for its completion. Its cost was sixty millions of francs. On two occasions when the engineers came to report progress to the Emperor, his first question was, "How soon can the artillery cross the Simplon?" The road still remains as it was built for the French army, and is a grand and lasting monument to the genius of the great Emperor before whose invincible will all obstacles were as nothing.

Some idea of the difficulties of the way may be gained from the facts that there are 611 bridges on the road, besides terraces of massive masonry, miles in length. There are also 10 galleries or tunnels cut in the otherwise impassable rocks, and 20 houses of refuge built for the use of the laborers, and as shelters for travellers overtaken by storms. Its breadth is never less than 25 feet, and sometimes is thirty feet, and the slope of the road nowhere exceeds 1 foot in 13.

The scenery through which it passes is something too grand for words. In beauty, in wildness, in awful sublimity it transcends the highest flights of the human imagination. Awestruck, one feels that he has caught a glimpse into the Divine Mind, and confesses that only an Infinite Being could have conceived or executed such sublime creations.

The Gorge of Gondo is perhaps the most wonderful point on the road. This is a long, narrow and wild pass between vast walls of rock which tower far, far above you, and far below leaps in a constant succession of foaming cascades, the rapid mountain torrent of the Doveria—this stream you cross once or twice by bridges, and the view down the ravine is a scene of the most savage beauty. As you go on, the way seems absolutely blockaded by a huge pile of rock which bars further progress. But this is penetrated by a tunnel, 596 feet in length, and so difficult was this rock to be cut through, that the miners were suspended by ropes to the face of the precipice until they could effect a lodgment for their work and tools, by the drill and powder. At the end of this tunnel one comes suddenly upon a foaming cataract, which leaps madly down between huge walls of stone about 2,000 feet in height. The dark masses of rock and the white flood of water form a most striking and picturesque contrast, and the whole view is so beautiful, that it has been a favorite subject for the artist's brush. But no picture can give more than a faint suggestion of the original. The cascade seems a thing of life as it rushes and foams and leaps down the wild abyss, as if it delighted in its own mad gambols. This is only one of the many picturesque spots on the Simplon pass. The whole journey across it is a series of surprises and of enchantments.

The St. Gotthard Pass is even more rich in grand and beautiful scenery, and is a still greater triumph of engineering. As a bridle path it has been a long travelled road, but after the building of the Simplon, it has fallen into disuse. In 1820 the Swiss cantons of Uri and Yverdon undertook to make of the old path a good carriage road of 18½ feet in width. It required 12 years to complete this magnificent highway at a great expense, and yet no toll is demanded for crossing it.

To make this pass, we started from Lucerne

and went by steamer to a little town called Brunnen, where we took a *velturino*, a large carriage drawn by four horses, which was to convey us across the Alps.

Our sail on the Lake of Lucerne was a most charming one. On our way we saw the green meadow, called the "Rutli," where the three Swiss patriots, Furst, Melchthal and Stauffacher met; each bringing with him ten tried and faithful friends, and at midnight each swore to be true to the other, and to their country, and to deliver her from her Austrian invaders. They swore also "to be just and merciful to their oppressors, if victorious, as well as to be true to each other," and they kept their oath.

It was a most singular pledge, made by these rude mountaineers at the moment of revolt, and is perhaps the only instance on record of such nobility on the part of the oppressed. The spot made sacred by the meeting of the Patriots has been purchased by the Swiss cantons, and is the property of the government.

The ride from Fluelen and Brunnen to the summit of the pass is a most wonderful one. It is acknowledged to be the most beautiful of all the mountain passes. Every mile gives you fresh views, gloomy and grand or beautiful and picturesque.

But the point which is most celebrated for its wild grandeur, is the Devil's Bridge; a rude stone structure, now overgrown with moss, which crosses the foaming torrent some 30 feet below the present road. This ancient bridge a slender arch binds over the wild and seething Reuss, some 70 feet above the raging torrent. It is scarcely wide enough to allow two persons to cross it, and it must have been a frightful thing to go over that terrific abyss on so slender a structure. It makes one's head swim, even, to look down upon it from the security of the new road; what it must have been to traverse it, can readily be imagined. Just above it, leaps the Reuss in a lofty cataract down a savage gorge, between precipitous walls of granite which hem in the river bed on either side. It is a scene of so wild and stern a character as to be almost terrific.

It derives its name, so tradition says, from the Devil having been its architect. He is said to have built it on condition that he should have the first living creature who crossed it, for his reward; but when the work was done, a goat was sent over the structure, and the disappointed Devil fled in despair and rage. Another legend has it, that the bridge was built by St. Gotthard, and that the Devil, hastening to destroy the work, was met by the saint who made the sign of the cross. At once Satan let fall the monstrous rock which he was about to hurl upon the arch, and fled in terror. The stone still lies where he dropped it, and is called the Devil's stone. We saw it, and its existence is all we can vouch for in the story.

But, however the bridge got its name, and whether it owes its erection to saint or devil, one thing is certain, that the Devil's work has been well done there.

During the extraordinary campaign of 1799 it was twice the scene of bloody carnage in one month. The French army, having surprised the Austrians, drove them up the defile to this bridge, which was obstinately contested by the two armies. Blood flowed in torrents and stained the pure mountain stream, while a part of the bridge was blown up during the fray, and of the crowd of combatants upon it, hundreds were blown to atoms and hundreds more precipitated into the awful chasm below.

The French were victors on this occasion; but not long after a Russian force crossed this same pass, under Suwarow, who, in his turn, attacked the French at this point. A second obstinate contest ensued. A deadly fire from the French swept the columns of the enemy as they approached, but over the dead bodies of the front ranks the Russians pushed on. After a long and bloody struggle the French fell back and retreated to Lucerne.

Such scenes are quite enough to make the name of the bridge appropriate, it appears to me, without going to tradition to find a reason for its title.

On the summit of the Pass, stands a Hospice, as is generally the case on these mountain highways. This is a convent where the traveller finds shelter and entertainment without any payment on his part. To take care of the wayfarer is the duty these monks have taken upon themselves for their life work. But it is customary, for those who can afford it, to put in the poor-box of the convent enough money to pay for their entertainment. It is, however, wholly optional on the traveller's part, no demand is ever made upon him.

It seemed almost impossible when we were going up the mountains on the Swiss side, that the scenery on the other part of the way would be equal to what we had seen. But to our delight and astonishment it proved to be still grander. The Vale of Tremola, on the Italian, slope exceeds anything of which we had yet dreamed.

All around you, tower peaks of mountains 10,000 and 11,000 feet in height, as you begin the steep descent into the valley, which lies so far below that you cannot see it. As you wind round and round the mountain side, in a road which wreathes itself like some huge Anaconda about the rugged steep, you look down with a shudder to chasms far below, which you think must be the bottom of the valley; but still descending, deeper gulfs appear, until you almost despair of ever reaching level ground again. All the way down, a roaring mountain torrent accompanies you, leaping from rock to rock, in a series of cascades, that look like one sheet of foam.

In a little more than one hour's time, you make a descent of 3,000 feet! The road has forty-six of these winding curves, which I have attempted to describe, in its downward course. Such engineering is almost as marvellous as the valley itself.

In making these two passes we were six days, riding at least seven hours daily. But the exhilarating mountain air made us forget all fatigue, and the scenery was so grand and so varied that we almost regretted to leave it.

As one of our party said: "It was well worth a voyage across the Atlantic, if only to see the St. Gotthard and Simplon passes."

It was a new revelation to us of the glories of our Mother Earth. We felt a new fondness for the dear old much-abused planet, and involuntarily our thoughts turned towards the Great Architect, and as we gazed on the landscape, far beyond the wildest flight of poetic imagination, we asked ourselves, if on this earth such works are prepared for man's enjoyment, what must be in store for him in the higher worlds beyond?

But my letter is getting altogether too long. If, however, what I say induces anyone who comes to Europe to make these passes, he will pardon my prolixity and excuse and understand my enthusiasm.

L. C. B.

The Revolution.

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ELIZABETH CADY STANTON, Editor.
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THE WOMAN WHO DARED.

Mr. Sargent is one of the best writers of our country, and one of the most truly conscientious and sincere. His "Planchette" was an era in controversial writing. A volume of acknowledged facts—with no theory in the way. It was calculated to arrest the attention of all inquirers after truth, and set the wisest of us at work in puzzling out the phenomena, and carrying out our investigations, with a profound sense of our accountability both to God and man.

And now comes this capital book—The Woman who Dared—a syllogism of itself—a demonstration—and a conclusive answer to most of the pettifogging objections that are urged against woman being allowed to have dominion over herself.

On marriage—in the market-place—a mother's drawing room—where the highest bidder carries off the prize, we have the following testimony from a high-spirited woman, who persisted on being "left on hand," while her sisters were all married off in regular succession, to lots of money and stations worth gasping for:

Poor, dependent, helpless,
Untaught in any craft that could be made
To yield emolument—our average women—
What can they do but take the common path,
Which my poor mother would have made me try,
And lead some honest man to think that they
Are wedding him—and not his bank account.—p. 65.

"Sally," said a snug old father, of a somewhat worldly type—"I am sorry George is poor; but on the whole"—hesitating—"I think it better for you to marry a man without money, than money without a man." And what say you, ye women of America, who are about entering the matrimonial market-place—or shambles?

And if the husband is a brute, as most men are, after marriage, alike unsparing, relentless, and ignorant of what they owe to the mothers of their children and to the sanctities of their relationship, then we have this for their encouragement:

Stand by him to the last!
Do not rebel against his cruelty.
The more he plays the ruffian, the more merit
In your endurance—

Ask Dr. Bushnell and the "contented woman" of Providence.

Suffering is your lot;
It is the badge and jewel of a woman.
Shun not contamination from his touch,
Keep having children by him, that his traits,
And his bad blood may be continuous.
Think that you love him still: and feed your heart
With all the lies you can, to keep it passive.—p. 75.

The heroine of this noble book is an artist, and prefers her studies, at starvation prices, to the marriage-bed unsanctified by love. And what says the tempter?

Five years you've worked at what you modestly
Esteem your specialty. Your specialty!
As if a woman could have more than one,
And that maternity.

Dr. Bushnell again and the "contented woman."

Long live Diana!

"Ah, woman's sphere," he adds, "is that of the affections"—

Ambition spoils her—spoils her as a woman."

Spoils her for whom?"

For man!—Q. E. D.

But the controversy is continued: Man being the type of intellect, according to Dr. Bushnell, and his coadjutors and confederates, and woman only the type of the affections; we are to understand, are we not?—that, according to God's law, man has nothing to do with the affections, or at any rate, no more than woman has to do with the intellect. What blasphemy! hear! hear! "Strike, but hear!"

Aye, the man
Lives in the intellect; the woman's life
Is that of the affections, the emotions,
And her anatomy is proof of this!—p. 152.

God help the fools!

But here we come to the pinch of the story, and here, if anywhere, the author will have to bide the pelting of a pitiless storm. And yet, one does not see how the high-minded, pure and peerless girl could have more wisely or more deliberately managed to save herself and the man she loved.

Then the discourse slid off to Woman's Rights:
For Lothian held a newspaper which told
Of some convention, the report of which
Might raise a smile. One of the lady speakers,
It seems, would give her sex the privilege
Of taking the initiative, in wooing.

"And why not?" said Linda. And so say we, why not? As these matters are now managed, though not openly and above board, do not most women take the initiative in wooing? Would any man with a thimble-full of self-respect, or common sense, offer himself to a woman without some encouragement? And if a woman feels a decided preference for a man—decided, I say, and not a capricious preference, for a man, will she not be sure to betray it, if left to herself? Now by carefully shunning the object of her preference, and now by studied indifference, or flushing, or embarrassment, until he has declared himself? Only blockheads and simpletons

Rush in
Where angels fear to tread.

And if this be true, it is only going a little further for a modest, high-minded, generous, frank and fearless woman to step forth, as Linda does, and say: "There's my hand—if you accept it, well; if not, I go my way, and you go yours, hereafter, without any feeling of disappointment or humiliation, on my part, or of triumph on yours.

How many—O, how many men and women, who are now dying out by inches, might have been happy husbands and wives, and happy fathers and mothers, if they had been allowed to offer a little more encouragement, than the law permits!—the blind, barbarous law of custom, I mean. True love is always timid, and shy, self-distrustful and self-depreciating. It is for the honest and heroic among women to signify their preferences in their own way—their own modest and sincere way—and thereby, often secure to themselves all that man ever does by being allowed the initiative. Not that all who ask shall receive. Not that mittens and refusals would become obsolete, but, while nothing would be

lost, much might be gained, by giving the privilege of manifestation a little clearer, than is now permitted, to both parties instead of the one. Coquettes, of course, would abuse the privilege, as they do now, some in one way and some in another; but, would it be possible to entrap so many as they now do, without hazard to their reputations? Would they not be obliged to speak out, in whispers at least, if not "trumpet-tongued," against their "taking off?"

At certain festivals in a part of Northern Europe, it has long been a custom to call together the marriageable youth of both sexes, and get each one to write on a bit of paper the name of that individual whom he and she honestly and heartily prefer. The papers are then committed in holy confidence to a committee of two—it takes two, of course, to keep such a secret—under the most solemn injunctions, which, it is said, have always been held sacred. If, on looking over the names, any two of the number are found to have declared a mutual regard, the fact is announced, and the marriage follows; while, in every other case, where no reciprocal attachment appears, the papers are destroyed and the secret buried "deeper than plummet ever sounded." Would it were the fashion here! It would save many a heart-ache, many a darkened spirit, and many an early grave, and serve to perpetuate a race of men and women worthy of God's chiefest blessing—the intercommunion of marriage.

I have said nothing of the fine poetry to be found in this book, because, of a truth, I consider all such objects subordinate to the grand idea of woman's emancipation. But still—it may not be amiss to give a sample or two:

Now, while on orchard-trees, the struggling blossoms
Break from their varnished cerements.—p. 3.

All have trusted, and only sunset tints
From purple cloudlets edged with fiery gold.—p. 185.

These are only the croppings out of the treasure house below. J. N.

WILLIAM LLOYD GARRISON.

In recalling our editorials for the last two years, we have often regretted the publication in our columns of a censure on Mr. Garrison. But his arrogance, in the Hartford Convention, in denouncing THE REVOLUTION, and ignoring the existence of the Woman's National Suffrage Association, quite reconciled us to what we had sometimes felt was a lack of magnanimity on our part, under a previous provocation from the same quarter.

The Bible says we must not measure ourselves by ourselves, yet in spite of all christian theories to the contrary, there seems to be a fixed feeling in every human soul, that if we treat others as they treat us, we have done about the fair thing.

The circular letter for the Cleveland Convention, sent broadcast throughout the country, distinctly states that this new movement is to be in no way antagonistic to the present National organization, yet Mr. Garrison is among the movers behind the scenes. He signs the call, and is talked of as one of the editors of the *Woman's Journal*, to be started in Boston.

If we may judge of the animus of those who call the Cleveland Convention by the spirit Mr. Garrison manifested at Hartford, it is anything but friendly to many women on our platform, who differ with him in opinion. Mr. Garrison always was, and probably always will be, as imperious as Caesar towards those who do not see all things through his spectacles.

Most of our Northern humanitarians enjoy the theory of equality on a Southern plantation better than its practice in their own every-day life.

Abolitionists, even, cannot brook self-assertion, either in women or negroes. When Frederick Douglass, the ignorant, runaway slave, was a dependent on northern charity and protection, he, wisely in all things, reflected the opinions of those who fed him, and life, with him, moved smoothly on; but, when in the larger development of all his powers and forces, in full-grown manhood, he dared to differ with his benefactors, though he was the grandest fact that freedom could boast, Mr. Garrison denounced him and his journal, through which he uttered his gospel of the black man's rights.

Tired of moral suasion only, Douglass joined the Liberty party, which made Slavery a political question, split the Whig party in '44, defeated Henry Clay, and inaugurated the present Republican party with the non-extension policy, the war, and emancipation. But he differed from his benefactors, and they will never forgive him.

Just so to-day, those women who refuse to hold their claims in abeyance to any pet theories or party interests, to Temperance or the Fifteenth Amendment in this country, or the Irish Church question in England, may look for condemnation and ridicule, for they will be ostracized and persecuted by the very men who insist that, of all others, they are the truest and most earnest patrons and friends of their cause.

It is always one thing at a time in man's political economy, and woman's time never comes, and never will, so long as she has no just estimate of her own dignity and importance in the scale of being, and invariably, in all things, yields precedence to man.

THE SOUTH AS IT IS.

THE article in the last REVOLUTION on the condition and prospects of the South was copied from and should have been credited to the New York Independent. It is due myself also to so announce, because the article contained so many statements which had already, and just before, been in THE REVOLUTION. And now, that I am returned to this post, it may be proper to say that every statement of mine is true, however "terribly true," though many Republican papers and persons doubt and contradict me. And there are plenty of testimonies, too, at the South, to confirm every word. Some of them I have already at hand. The fact is, the North has been, and still is, most egregiously deceived as to the condition both of public and private life and society at the south, and it is high time somebody should tell the truth, at least as far as anything is told, though the whole truth, on many subjects, is impossible. Political and religious demagogues are the same at the South as in the North, but the condition of the people there gives them greater opportunity to practice their diabolisms, and who believes they do not husband well every resource in their power? That there are honest men and noble women in the South, none can deny. Some of the women in the schools, who went from the North, are earning the crown of martyrs in being only teachers and benefactors. Could the work of reconstruction be left wholly to such, there might be hope. But they have no vote of their own, no voice in public affairs, though politicians sometimes even use them to subserve

their own selfish and base purposes. To one who studies and observes human nature anywhere, there needs only the added knowledge of the opportunities afforded at the South for what I have described, and it could all be predicted with most unerring certainty. When Southern malaria, simmering in a thousand dismal swamps, like seething cauldrons, no longer breeds disease and death in the bodily economy, then may other results than now exist, in the moral and spiritual system, be also seen, but not before.

And one other thing. The Democratic journals, east and west, profess to regard me as surprised at the present condition of the colored people, and as regretting my life-long labors in their behalf. I could meet this view of the case more cheerfully, did I believe it honestly and sincerely presented by those journals. Perhaps it is, for democrats are not generally remarkable for clear discernment, any more than are the republicans, and both parties seem to be sadly at fault, and not unfrequently, both as to the teachings of history and philosophy.

I did find the condition of most of the colored people much more deplorable than I expected, because I had read and believed the accounts so often and so fully given in republican papers. Now I have seen for myself. And for any considerable portion of the colored population ever to rise to a desirable or decent degree of civilization under the present policy and methods towards them, is as impossible as for them to grow wings on their shoulders and soar above the stars. But that is no reason why an abolitionist should repent of his labors and sacrifices in their behalf. Their present condition is the legitimate result of their enslavement, through ten generations, in a land boasting of democratic, republican and christian liberty. And for that condition the democratic party and the church are responsible beyond all other influences in the nation, or that ever were in the nation, combined. At the door of the church lies all the blackest and bloodiest of the guilt, for ever sanctioning and sanctifying such a catalogue of horrors and abominations in the name of religion, the bible and God!

The Republican party did so far relent as to at least seek to arrest the extension of the curse into Kansas, as the old Whig party did ten years before, into Texas. But no such tenderness ever touched the adamant heart of the Democratic party. Florida, Texas, Kansas were doomed, by all its decisions and doings for forty years, to the same withering plague, and Kansas was only saved as by fire.

I tell the Democratic party, that so far from regretting my former course towards the colored people of the South, I would give them thirty thousand, as freely as I have thirty, years for their deliverance from the power of such a democracy, did their condition, as before, require it, and had I the lives to give! And new language must be invented before my loathing of the democracy and religion that have thus enslaved, degraded, brutalized them, yea, *beastialized* myriads of them, can be half expressed. Their right to be free is as good as mine. Their right to vote, both men and women, is as good as mine. So is their right to be voted for. I never said, or believed otherwise. I only said, and I say again, that in their present condition, the most of them, and with such reckless, unscrupulous, diabolical leadership as now lords it over them, there are other things as much more needful than the ballot, as would be food and raiment to one already down at death's door

with starvation and freezing, than weapons of war he could not wield nor lift in his defence.

P. P.

"THE FINAL CAUSE OF WOMAN."

THE new English book on Woman's Work and Woman's Culture contains a series of able essays, by leading men and women in that country, with an introduction by Mrs. Josephine Butler, the editor.

The essay of Frances Power Cobbe, on the "Final Cause of Woman," is, at the same time, facetious and philosophical. She has the moral hardihood to suggest, that there might have been some other object for the creation of woman, in the grand eternal plan of the universe of mind and matter, than the mere incidents in her earthly career of marriage and maternity. She says:

If it be admitted as regards horses and cats that they are made first for their own enjoyment, and only secondly to serve their masters, it is, to say the least, illogical to suppose that the most stupid of human females has been called into being by the Almighty, principally to the end that John or James should have the comfort of a wife; nay even that Robert or Richard should owe his birth to her as a mother.

Believing that the same woman, a million ages hence, will be a glorious spirit before the throne of God, filled with unutterable love, and light, and joy, we cannot satisfactorily trace the beginning of that eternal and seraphic existence to Mr. Smith's want of a wife for a score of years here upon earth: or to the necessity Mr. Jones was under to find some body to cook his food and repair his clothes.

What will Miss Cobbe say when she hears that the philosophical editor of the N. Y. Tribune declares that the very highest sphere for woman is to be a compounder of meats and vegetables, or the mother of "bouncing babies."

WESTERN NEW YORK.

A BUFFALO correspondent writes most cheerfully of the prospect in that part of the State. The various counties are organizing under the plan proposed by the State Association, and county conventions are soon to be called, the Buffalo City Society having already taken the lead as the Erie County Woman's Suffrage Association. Petitions for Suffrage are in circulation, and hundreds of names are already on them. Most of the Buffalo papers are very courteous and respectful, it is said, offering their columns for articles in favor of the Right, and reporting faithfully and correctly the proceedings of the Suffrage meetings. The clergy, too, it is added, are becoming interested and friendly; both classes of Baptists, the Methodists and Unitarians. Lately, Rev. Mr. Ball (Baptist) preached an able discourse on Woman, taking the broadest ground on her behalf. Other professional gentlemen, too, are enlisting in the cause, and a course of lectures is provided for, the first to be given by Anna E. Dickinson, Mrs. Stanton and Mrs. Livermore to follow, with others.

The friends of the cause in Western New York may well take heart in view of such a prospect.

MRS. LUCRETIA MOTT.—This peerless woman cheered and gladdened all hearts at the REVOLUTION office in the Woman's Bureau by a call one day last week. Attended by her daughter Mrs. Davis, she had been on a visit, religious and otherwise, to Boston. The Boston papers speak in high terms of her discourse on Sunday to the Fraternity Society and Congregation. In the

course of her remarks she said Wm. Penn was a pioneer in the Unitarian movement. She appeared to think that all kinds of religious agitation—as that of Bishop Colenso and Father Hyacinthe—are coincident with religious progress and further enlightenment. She believed that the claim of women could be justified fully by the doctrines of the Bible, but she did not think it was necessary. Reason and religion, morality and religion, must be inseparable. While these distinctions in theology are continued there will continue to be corruption in the national legislature. Mercantile relations will be full of fraud, and all the gambling in stocks will pass uncondemned, while we have a faith which is merely theoretical, and which is not dependent on good works and the exercise of reason and every day honesty.

CONNECTICUT WOMAN'S SUFFRAGE CONVENTION.

CONSIDERABLE space was given to the Connecticut Convention last week, but its importance, in many respects, warrants a more extensive account of its proceedings to-day. Mrs. Stanton's letter relating to it will be read, of course, and remembered, too. Of the attendance it need only be said the spacious Opera House was constantly filled. The officers were as follows, John Hooker, Esq., having called the assembly to order: *President*—Rev. N. J. Burton of Hartford. *Vice-Presidents*—Mrs. P. W. Davis, Rev. Dr. Cummings, Mrs. E. C. Stanton, Prof. Calvin E. Stowe, Mrs. Julia Ward Howe, Francis Gillette, Mrs. Thomas Elmes of Derby, Charles Atwater of New Haven, Franklin Chamberlin, John Hooker. *Secretaries*—Susan B. Anthony, Frances Ellen Burr.

The Reverend Mr. Burton, upon advancing to take the chair, good naturedly remarked upon the slight part the audience took in the vote, that it was the slimmest vote that ever elected a president, yet he so much desired the office that he should take it without hesitation; he accepted it partly for the honor of it and partly for the disgrace of it, because also it was in his conscience to do it, and he desired to identify himself with a movement that was pushing itself forward to be one of the chief questions of the world. It might seem that a christian minister departs from his line of duty in taking this position, but he regarded the movement as a direct outgrowth of christianity. He felt a little ashamed of himself that he had not sooner taken open position on this question; but now that he had risen to the dignity of a president, he felt that hereafter he should be dead ripe.

A committee on resolutions was appointed as follows;—John Hooker, Frances Ellen Burr, Lucy R. Elmes, Olympia Brown, Mrs. John Hooker. The following resolutions were reported and unanimously accepted:

Resolved, That there is no consideration whatever that makes the right of suffrage valuable to men, or that makes it the duty or the interest of the nation to concede it to men, that does not make it valuable to women and the duty and interest of the nation to concede it to women.

Resolved, That the ballot will bring to woman a higher education, larger industrial opportunities, a wider field for thought and action, a sense of responsibility in her relations to the public welfare, and, in place of mere complaisance and flattery, the higher and truer respect of men.

Resolved, That political affairs, involving nearly all those questions that relate to the welfare of the nation and the progress of society towards a perfect christian civilization, ought to interest deeply every intelligent mind and every patriotic heart; and, while women love

their country and the cause of christian progress no less than men, they ought to have the same opportunity with men to exert a political power in their behalf.

Resolved, That in the alarming prevalence of public dishonesty, and private immorality, which the present forces on the side of public and private virtue are proving wholly unable to control, it is our firm conviction that women, educated to the responsibilities of a participation with men in political rights, would bring to the aid of virtuous men, a new and powerful element of good, which cannot be spared, and for which there can be no substitute.

Resolved, That in advocating the opening to woman of this larger sphere, we do not undervalue her relations as a wife and mother, than which none can be more worthy of a true woman's love and pride; but it is only by a full development of her faculties, and a wide range for her thought that she can become the true companion of an intelligent husband, and the wise and inspiring educator of her children; while mere domestic life furnishes no occupation to the great number of women who never marry, and a very inadequate one to those, who, at middle age, with large experience and ripe wisdom, find their children grown up around them and no longer needing their care.

Resolved, That all laws which recognize a superior right in the husband to the children whom the wife has borne, or a right on the part of the husband to the property of the wife, beyond the right given to her in his property, and all laws which hold that husband and wife do not stand in all respects in the relation of equals, ought to be abrogated, and the perfect equality of husband and wife established.

Resolved, That this equality of position and rights we believe to have been intended by the Creator as the ultimate perfection of the social state, when he said, "Let us make man in our image after our likeness, and let them have dominion;" and to have been a part of our Savior's plan for a perfect christian society, in which an Apostle says, "there is neither bond nor free, there is neither male nor female."

Among the principal speakers were Rev. Henry Ward Beecher, Wm. Lloyd Garrison, Mrs. Stanton, Mrs. Paulina Wright Davis of Rhode Island, Mrs. Severance and Mrs. Julia Ward Howe of Boston; Mrs. Livermore of Chicago, Dr. Clemence Lozier, Miss Anthony and Mrs. Celia Burleigh of New York. A branch of the well-known Hutchinson family of New Hampshire, including the well remembered "Abbey" (now Mrs. Patton of New York), were in attendance, and thrilled the delighted audience many times with their matchless melodies.

Of the speeches delivered, the names of the speakers are a full guaranty of their ability and excellence. The following condensed report of Mr. Beecher's address on Thursday evening is taken from the Hartford *Courant*:

The real grounds of our movement are misunderstood. We affirm that woman has the same right of development that man has. Every man's character is written by the hand of God. Every man has a right to develop all that God has given him of power, and we claim the same for woman. What she can do well, she has a right to do. The fact that she is a woman does not take away the right to do, if she can do well. The mere matter of sex is no more a proper disability than the matter of color. I plead the universality of the rights of human nature without reference to color or race or sex. Woman is to have the liberty of trying what she can do. Men will say that if women will but show her capacity then she may take the places to which she aspires. But they are opposed to her trying! As if a treaty should grant a navy but allow the nation no water to sail it upon.

Prejudice, that frowns on the woman active in this movement, says she has unsexed herself. No, she is perhaps doing what she is unaccustomed to, and you are bound to give her a chance and not to hinder. Thus far only the bravest, who could put on a soldier's face and fight it through, have shouldered along against your opposition. You say they are masculine, as if your prejudice had not compelled her to assume masculinity. She finds that the actual delicacy of woman fails to affect the prejudices of this faithless generation.

We demand no favors, no crouching, no buttressing, no courtesy. We demand that woman shall be treated as to all manner of influence just as man is; shall stand

just where her natural qualifications place her. Let the forces of nature be exerted upon a fair field. She is not fairly treated; the division of the spoils of life is not fairly made. Remnants remain of the law of might, the law of the strong hand and foot. Social, intellectual and moral forces have come more and more into play, but much of the old barbaric evil of brute force is left. Woman is weaker and is called inferior. She is kept down and refused the liberty of ascent, treated as belonging to a class, and refused the liberty of being an individual. She is treated as if she were the inseparable concomitant of man. So she is in a sense; but nearly one-fourth of the women are single for various reasons. The sewing woman would be glad to stand in the relation of a married woman. Sneering man! go marry her! It is her business to mend stockings. Well; bring on your stockings! There are poor single women who must lock up the lonesome crying child and go out for a whole day's work, coming back sadly at night to the dear creature. How many of these sneering men have sought out her home and relieved the poor woman perishing for want of work? If she seizes an opportunity to work, fair wages are denied. Among men brains always determine the price; pay for the head is always higher than pay for the hand. Not so with woman. In some things she will follow man and do as well or better but he will get fifty dollars a month and she fifteen or twenty.

Look at the wasteful expense entailed upon society by a multiplication of costly colleges for men, from which women must be excluded. She must have her special schools; we must have female colleges and male colleges; we carry sex into brick and mortar. Where the sexes are brought together in many western colleges, mutual respect, mutual admiration, mutual love, if you choose, settle all troubles. (Mr. B. denounced the infamous barbarism of hazing.) Put self-respecting men and women together and this infamous barbarism would not last one year.

Sermons are good poultices for sore eyes, but there was never a prescription that so snapped open the eyes as the ballot. Men that refused to believe in a hundred things, as soon as they found ballots in them believed in them all very quickly. Never was there such a development of the doctrine of human rights as in the South since the ballot was given there to all. I notice some objections to Woman's Suffrage.

First. It will take woman into the disgraceful turbulence of elections and it is a sin to expose her to such violence. Man is a brute and we must not take woman to civilize him. It is not good for man to be alone; nay more, it is very bad. The moment it is understood that the minister and his wife, the lawyer and his wife, the doctor and his wife, the working man and his wife are to vote everywhere, we shall not have turbulent elections. Even if we should, I would still advocate voting as a duty. Twice or thrice would purify the voting. We shall never have pure politics until they are the product of the two factors, man and wife. The same argument is used toward ministers. "Our minister does not soil his robes by going down into the dirty waters of politics. God bless him." Yes, do; such a man needs God's blessing. If there is anything good in a minister, it is because he is the fullest man you have; you cannot make a minister out of the leavings. Whatever he can do by argument or wit or tears or labor or voting or in any honorable way for the good of man, let him do. When parents have a boy not smart enough for a lawyer, or a doctor, or too lazy to be a farmer—"well, hilly, we shall have to make a minister of that boy." And then we nurse him tenderly; we solder up all his leaks, lest he may "lose his influence!" Just as if a man couldn't take care of his shadow; if he is fat enough his shadow will take care of itself. The true minister will recognize the differences of opinion among his people and will not make his pulpit a common forum. No minister lives without a severe rheumatism, who has a good excuse for not voting. He should be a model of all civic virtues beginning at the polls. "Soiling his robes," indeed. Just as our Divine Master consented to soil his robes by going down to the lowliest that he might lift all up together. Where true woman goes all foul impurities fly. The mother would go with her son, the sisters taking their brother just casting his first vote—so would politics rise to their highest condition, so we should have religion in politics.

Second objection. Meddling in politics would react unfavorably upon woman; it would destroy her womanliness. The same objectors will argue that woman is not unheard or unrepresented. She influences her husband's vote. It does not hurt to read and study and learn politics well, and take sides. She having learned it all, the harm lies in the simple act of dropping the ballot. They tell her to read and learn. They forbid

her the act that gives relief; the discharge of the electricity; the voting. I know how a gun feels that is loaded and cannot fire; I have longed to speak when I could not. What is indelicate in politics? Politics is noble wisdom dedicated to the interest of the state. True politics is the noblest thing next to the worship of God; it is ennobling. Did woman lose her delicacy when the drum rolled from one end of the land to the other, and she gave her husband, her father, her son; when she gave herself to the soldier boys, living in tents that she might teach them in the lull of battle, or dressing their ghastly wounds, dwelling as in pandemonium? Where she went purer thoughts arose; oaths ceased; labors otherwise the most loathsome rose to be the highest and most beautiful duties.

Third objection. If you let woman vote it will divide the family. That is taking it for granted that husband and wife will divide their votes. In a western Presbyterian church, I knew an elder who had a Methodist wife; and others the same; and the church was nearly half divided, families going partly to one church, partly to another. They never quarreled. The young husband said to the young wife, "You are a Methodist and are you going to stay so?" "Yes." "Very well; let us say no more about it." Yet if there is anything that people can quarrel about it is the forms and accessories of religion—high and low church, books and candles. And families may just as peaceably differ about politics.

Fourth objection. It would make no difference; women would always vote as their husbands did. Then it would not divide families! Will they always vote together? Always fire at the same mark like a double-barrelled gun? Men and their wives may agree that well here, but it is not so in New York.

What is the value of voting? It carries an election, but that is not all. That may be important, but after all the thing obtained by the election is not one-half as valuable as the education got for the voter by the campaign by studying the question and by feeling the responsibility of deciding it for the public. Every voter becomes a larger man. Even if the woman does vote with her husband the tendency is to set her thinking; the habit of voting is the habit of thinking—there is a necessity to think. The most careless man takes some aim in firing. It may be hard for us, but it is good even for the worst unwashed crowd of foreigners. ("The Chinese, Mr. Beecher," said a voice.) I am for the Chinaman's voting, pig-tail, and all, for his sake as well as ours.

Suppose two hundred carpenters say to two hundred bricklayers, "our votes exactly neutralize; there is no use in our voting." As applied to a trade you laugh at it; applied to the sexes, you think it is philosophy.

Fifth objection. The whole movement is part of a system which tends to destroy the doctrine of woman's subordination to man. Up to say, fifteen, man is obliged to be subordinate to woman, whether he will or no. Wherever the woman is stronger than the man she will control; two tons will weigh down one ton. When the woman is the ablest the man may try to act as if he were superior, but he may just as well try to be six feet high when he is only five. Her offices may be subordinate but that does not measure her power.

Is the doctrine of subordination taught in the Bible? Have you got it with you? Does Paul teach it? He tells wives to be subject to their husbands, but he does not say one word to women as women. All maidens, all widows are not then to be subordinate. Where these teachings have reference to the family as it existed under Roman and Greek institutions, they are to be construed now as are the teachings concerning matters pertaining to the civil law. The Bible tells you to honor the king, but you glorify every Fourth of July over having dishonored the king. Where a king is the established ruler it is your duty to reverence him, but the Bible does not forbid progress nor deny the right of change. Though the family was then miserably constructed, it was the duty of Christians to maintain that family. The Greek family was as vicious as could be. The wife was as much a recluse as the nun in a convent. She did not acquire accomplishments, nor even read or write, to know all this was the work of a courtesan. To the Greek church, Paul found it necessary to say, these customs hold you yet; it is not yet becoming to set them all aside. Paul says, "Wives submit yourselves to your husbands"—stop there, the objector says. Hear it all, "Wives submit yourselves to your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let wives be to their own husbands in everything." Now when the man is on his side the woman may be on her side that. (Sketching with marvelous warmth and beauty the love of Christ for the Church, Mr. B. commended that to the husband as the model and said that no

woman on earth could help loving such a husband as a god.) In domestic life, in the home, woman is superior and man subordinate. In what each is superior each takes the lead in entire harmony. No man with a tithe of manliness but must confess that to the inspiration of virtuous and high-minded women he owes the best part of his character.

Sixth. But if you throw open the franchise to women you cannot take the cream, but must take the skim milk also. Suppose it be so. I have abundant faith in the self-governing powers of man. There is no class so dangerous as one that has no responsibility—nothing to do with the policy of the government. There will be bad women as bad men, but no more of either than now and the bad will be overbalanced. The masses of common people vote more wisely than educated, aristocratic leaders. Classes are narrow and feel that "we are the people." The great steps of progress have been instigated by the people. The average instincts of the whole mass are wiser than the cool thoughts of the few in the upper classes. Let there be a free circulation between the top and the bottom; the low have the same needs as the high.

Seventh. If you allow women to vote they must hold office. Very well, what of it? But the mother, at times, cannot. Then she will not. You are not bound to put woman in office; you will not, except where she is "furiously" the best one for the office. Her neighbors and her own grown up sons might put some great-browed, great-hearted Lucretia Mott in as justice of the peace, and she would settle two-thirds of the cases without opening a law book. Women would best supervise schools, and charitable and disciplinary institutions. They might go to Congress, but if they did, they never could be worse than men have been.

Eighth. It is high time to restrict, not augment, the number voting. Too late. There is only one way to do that—by cutting off heads; there is great peace and abundant conservatism in the graveyard. Life is full of crosses and trials. God is educating us—stirring us up to nobler action on broader plains, and to grandly audacious experiments. If we had a monarchy, we should not think it safe to extend power; but if laws are made here in the interests of all, let all help make the laws.

To a question from the audience concerning the Chinaman, with a reminder that he is a Buddhist, Mr. Beecher replied with a magnificent peroration, declaring the most radical doctrines. He would let all of both sexes, of all races vote, the citizen of course, and the foreigner also the day he landed. The extension of slavery was voted down; the terrible war received the vote of the people, with its awful expense of blood and money; the scheme of repudiation received its death blow at the polls; why not then trust any and all political issues to universal suffrage. We shall never have another such experiment; we may trust the people now. Our government is never so safe as when it rests upon all—black or white, bond or free, male or female, native or adopted.

MR. GARRISON—Mr. Garrison commenced by disclaiming most emphatically any sympathy whatever with THE REVOLUTION. Readers are referred to his own report of that portion of his speech, in a letter to the *Hartford Courant*, which will be seen at the close of this report. He then proceeded to examine and explode the Bible arguments against woman's equality, and closed substantially as follows:

We must abandon the theory of popular government, or decide to stand by the theory, cost what it may. We have no intention to go backward; the word is onward and upward. Freedom—universal freedom—and with it all the blessings God can give! This is the last great battle. I know of no other general conflict to be waged for justice or humanity. We find our opponents driven to bringing the declaration of independence into contempt. A respected clergyman of Hartford in his book, strangely entitling *Woman Suffrage* "a reform against nature," finds himself in this dilemma. The phrases of the declaration he calls "phrases more pretentious than solid," and "catch words of liberty." He says Choate very properly called them "glittering generalities," and they are leading us into the "deeper gulf of Woman Suffrage." Has it come to this in New England? He speaks of the declaration of independence as having led us into the war. It would not have been safe to utter sentiments like these in the days of the Declaration. This is the necessity of those who oppose our cause.

I was delighted to hear Bright and Gladstone make their final speeches on the bill giving the franchise to a million of men; but if we had not triumphed, there

would have been no reform bill in England to talk about. It followed our victory as day follows night. But the people being put in possession of the ballot, the Tory element immediately proclaimed the necessity of education, and common schools will soon pervade all England. Until they had the ballot there was no interest in education, and never could have been.

I should like to ask, what is the difference, except in degree, between absolutism and the denial of human rights to one-half the race? It is one-half against the other half—mankind keeping down mankind by brute force. Let us rise to the dignity of justice and impartial freedom.

Of what importance is the ballot? Look at Lexington, Bunker Hill, and the sacrifices of the fathers, simply claiming the ballot to protect them against hereditary government. It is all wrapped up in this:—"All governments derive their just powers from the consent of the governed." Yet we have in this country twenty millions totally unrepresented. Were there a *coup d'état* depriving men of the ballot, how the cradle of liberty would rock!

Under the great enormity of being deprived of Suffrage, woman would be justified in exhibiting any amount of excitement. When we have settled the natural rights of one, we have settled the rights of all. When one has made out his own case he is a dastard if he does not recognize all others. All class legislation must be partial. While women are taxed they ought to be represented. When they are held as criminals they ought to have a part in making criminal laws. When men say women shall not be taxed or punished they will be consistent. However, we want nobody excused, we only ask justice for all.

See what reasons Dr. Bushnell gives for denying woman the ballot. He says:—"The man is taller and more muscular," therefore the woman may not vote. "The man has a larger brain," therefore the woman may not vote. "The woman is lighter and smaller," therefore she may not vote.

Mr. Garrison read from Dr. Bushnell's work what he called the finest presentation of the argument for Suffrage. The substance of the extract is this: "Little as he means it, having the power with the will, man is steadily gravitating toward the practice of some wrong." The argument is concluded. Nothing more need be said.

It is claimed that women are already represented. When did men get from women the proxy? I deny the right of women to make the transfer. Judge Ames said at Newburyport, of our laws concerning women, "I blush as a man and a judge every time I look into the statute book." Men have been tried long and fairly. If women are to be protected at all, they must see to it themselves. But women do not want to vote." Then they will not. We wish to let them have the chance, but not to compel them. If they really do not wish it the reason is to be found in their bondage. Many a wife knows that if she openly claimed the ballot, there would be a sad state of affairs at home. As soon as they get opportunity, they express themselves freely. Was it right to say that the slaves did not want their freedom? How many conventions have been held in Russia or France demanding freedom? In this State about half the people are women. In Massachusetts there are forty-five thousand more women than men. Put these women all into one scale with all their intellect and heart, and a single drunken male loafer weighs them down. Multitudes are nonentities. It is not a question of ignorance or knowledge. Will you require that voters shall read and write? We claim that whatever rules you lay down, they shall impartially cover the whole people.

On Friday evening John Hooker, Esq., reported the following:

CONSTITUTION OF THE CONNECTICUT WOMAN SUFFRAGE ASSOCIATION, ORGANIZED AT HARTFORD, OCTOBER 29TH, 1869:

Article I.—This association shall be called the Connecticut Woman Suffrage Association, and its object shall be to secure the ballot for the women of Connecticut equally with men.

Article II.—All persons subscribing to this constitution shall be considered members and entitled to vote.

Article III.—The officers of the association shall be a president, one or more vice-presidents, one or more secretaries, a treasurer and an executive committee.

Article IV.—The executive committee shall consist of not less than five nor more than nine members. The president shall be *ex-officio* a member. The committee shall have power to transact all the ordinary business of the association.

Article V.—Annual meetings of the association shall be held at Hartford on the first Wednesday of September, at 10 o'clock in the forenoon, at such place as the

executive committee shall provide. Special meetings may be called by the executive committee at any time upon reasonable notice to the public papers.

Article VI.—The constitution may be altered at any annual meeting, or at any meeting called specially for the purpose by two-thirds of those present.

The following are the officers of the association for the ensuing year :

President—Rev. N. J. Burton.

Vice-Presidents—Brigadier-General B. S. Roberts, U. S. A., New Haven ; Mrs. H. B. Stowe, Hartford ; Rev. Dr. Joseph Cummings, Middletown ; Rev. W. L. Gage, Hartford ; Rev. Olympia Brown, of Bridgeport.

Secretary—Miss Frances Ellen Burr, of Hartford.

Executive Committee—Mrs. Isabella B. Hooker, of Hartford ; Mrs. Lucy R. Elmes, of Derby ; Mrs. J. G. Parsons, of Hartford ; Miss Emily Manning, M.D., of Hartford.

THE REVOLUTION could be crowded to-day with equally interesting account of the Hartford gathering, but the following letter from Mr. Garrison to the *Hartford Courant*, explaining his position towards our paper must suffice :

To the Editor of the *Courant* :

HARTFORD, Oct. 30, 1869.

SIR: In the report of the remarks I made yesterday at the Suffrage Convention, which appears in your paper this morning, I find myself utterly misunderstood and misrepresented (though unintentionally, of course,) concerning THE REVOLUTION, published at New York. I am strangely made to say : "I can give my present approval to THE REVOLUTION, and am glad to hear that it is being read more extensively. Within the last four months, I have found it more to my liking. I am glad that the last four months indicate a change for the better." I gave no approval of that paper, and wished to give none. I said nothing about being glad to hear that it is read more extensively than formerly. Nor did I say that I had found it at any time more to my liking. I do not recollect to have read a number of it for the last four months ; so if there has been any change for the better during that time, I am unable to certify to the fact, though I hope it is true—for such a change, in my judgment, has been greatly needed from the beginning. As far as I have had any acquaintance with it, I have seen much in its pages deeply to regret and deeply to be surprised at, which no fidelity to the movement itself has called for, but which, I sincerely believe, has proved seriously detrimental to that movement.

Respectfully yours,

WM. LLOYD GARRISON.

The proprietor of THE REVOLUTION is reminded by this letter from Mr. Garrison, of the time when his paper, the *Liberator*, was similarly regarded by many high in honor in Church and State, and who also claimed to be pre-eminently the friends of the slave and his cause. Freedom of the press is as sacred now as thirty or forty years ago, with foes more numerous and more insidious than then. In publishing an independent journal, in which all shades of opinion shall have hospitable hearing on whatever question is relative to the interests of justice and humanity, the proprietor of this paper is but living out the lessons long ago learned in the school of William Lloyd Garrison and his once peerless *Liberator*.

WOMEN VOTING.

THE following is an extract of a private letter from Massachusetts, dated Worcester, Nov. 4, 1869 :

DEAR MRS. STANTON: You will be interested to see the "People's State Ticket" herewith enclosed, which, by natural right and the Fourteenth Amendment, disfranchised citizens have claimed the privilege to vote at the election of Nov. 2d. One young lady in Worcester, it is said, so far outwitted the male despotism, which controls the ballot-boxes, that she actually got her vote in. The ticket was issued quite late in the day, otherwise many men would have been glad to have carried it.

NATIONAL CONVENTION AT WASHINGTON.

THE Semi-annual Convention of the National Association, at which the State reports are to be made, does not take place until the middle of January, thus giving over two months more time for County organizations than was at first given.

Circulate petitions, blanks forms of which can be obtained upon application to the Secretary. Let every woman feel a personal responsibility resting upon her in this matter of organization and petitions.

Many women are hard at work forming County and Town Associations, holding debates, having lectures, circulating petitions. Let those who are not thus engaged immediately join this body of workers.

A NEW PROPOSITION.

A CORRESPONDENT in Minnesota writes to propose such changes in the laws regulating suffrage, as that any qualified male voter may have the option to disfranchise himself by endowing a competent woman with his franchise ; this disenfranchisement of the man voter and enfranchisement of a woman in his stead, it is believed, could be effected in several ways to give it validity, provided the election laws were so amended, as for instance : A certificate given by the male voter with his affidavit and the attest of a justice of the peace, would be evidence to the judges of elections of the abdication of the rights by the legal voter—and the right of the lady to vote.

This abdication in favor of a particular female citizen, might extend to one or more years, or indefinitely, or till Woman's Suffrage shall be generally permitted by the state.

The writer thinks there are many men who have the right of suffrage but do not exercise it, who would gladly transfer it as proposed, did the laws permit. That is no doubt very true, but whether this change can be more easily secured than can such others as would give to all women equal rights with men, is not so clear. But the experiment is certainly worthy of consideration.

A SIGN.—The N. Y. *Evening Press* says : "One of the remarkable things connected with the Woman Suffrage Convention just held at the Opera House in Hartford, was the large number of clergymen who took part in the proceedings. And this, too, in the city of Rev. Dr. Bushnell, who wrote the knock-down argument book! Wonders will never cease, not even in New England. The Rev. N. G. Burton, of Hartford, was made President of the Convention, Rev. Dr. Cummings was made a vice-president, and Rev. H. W. Beecher made an address." A great many other papers have observed and remarked upon the same significant omen. But a still better indication is, that already women are voting, and their votes are received and counted, too, in several places. There are hundreds of towns in the whole country to-day where women might vote, had they but the courage to try.

P. P.

"THE REVOLUTION and its Conductors." Such is the title of an able and excellent letter in the *New York Nation* of Nov. 4th, by John Hooker, Esq., of Hartford. Our readers shall have it next week.

JOHN STUART MILL.

THE *Chicago Universe* says of "The Subjection of Women :

The author avows at the outset, that the object of his Essay is to explain and defend an opinion he has long held, that the legal subordination of one sex to another, is wrong, and a great hindrance to human improvement ; and to claim that it ought to be replaced by a system of perfect equality.

He recognizes the burden of proof that rests upon him, and appreciates the difficulties with which, at the outset, he must contend. He says truly, that a reformer with such odds against him, with institutions, such as he is to fight, existing all around him, must command much ability even to be heard. . . . These are "bold words," and will perhaps strike home in many cases.

Many will recognize the truth of Mr. Mill's assertions, and see the application of them not far from home. . . . "The Subjection of Women" will do a great deal toward arousing the minds of men and women to these vital questions. "Let agitation come ;" the more of it, the better. We wish for this book a wide circulation, and predict that it will add much to the bright laurel wreath which already, decks the distinguished reformer whose name it bears.

THE SIXTEENTH AMENDMENT.—We hope to get letters from our English friends to the Washington Convention. It will be one of the most important yet held in this country, as we shall present the largest petition ever sent to the Capitol, and as manhood suffrage will undoubtedly be a national fact by that time, we shall earnestly press in Congress a Sixteenth Amendment to the Federal Constitution, forbidding the several states to disfranchise any of their citizens on account of sex. The Convention will be held the 18th and 19th of January.

PHILADELPHIA GENTLEMEN.—Philadelphia lawyers have been heard of before. Here is what the papers say of the coming doctors there :

The two hundred and fifty medical students in Philadelphia, taunt, hiss and jeer at the twenty-five young ladies from the Women's Medical College who attend the clinical lectures at the Pennsylvania Hospital. And there isn't one gentleman among the two hundred and fifty to protest against it.

A PARTICULAR NOTICE.—Persons having business with the New York State Suffrage Association, should address the Secretary, Mrs. M. E. Joslyn Gage, Fayetteville, Onondaga Co., N. Y. Especially, let there be no delay in answering her letters. It is important that she be kept informed of the doings, the progress, and also of the needs of the various auxiliaries, both organized and individual throughout the state.

OUR EXCHANGE LIST.—Editors publishing our prospectus for 1870, and making editorial notice thereof, prior to January 1st, sending us a marked copy, shall have their names enrolled on our exchange list for the coming year.

OLIVE LOGAN had an audience in Philadelphia of five thousand persons, the Academy of Music being crowded up to the dome. Hundreds were turned away and five dollars premium were paid for tickets. Her engagements for the season exceed one hundred, reaching as far west as Omaha.

Mrs. Stanton's letter on the Hartford Convention and Connecticut's Republican Governor came just a day too late for insertion last week. It will be found on the first page.

THE SUBJECTION OF WOMEN.—Those who wish a copy of Mr. Mill's invaluable book, will see that their subscriptions and renewals for 1870 must be sent in immediately as the book will be sent only until January.

RENEW NOW.—Those renewing their subscriptions to *THE REVOLUTION NOW*, for 1870, and sending \$3 will receive a copy of John Stuart Mill's new book, "The Subjection of Women."

PREMIUMS.—Persons sending us six new subscribers and \$18, will receive a copy of the new English book, "Woman's Work and Woman's Culture," or Mrs. Dall's "College, Court and Market."

ANOTHER WOMAN PREACHER.—The Jersey City Times says another woman preacher has made her appearance in the person of Mrs. Annie Witenmyer, the Secretary of the Pastor's and Christian Ladies' Union of Philadelphia. Last Sunday she delivered three addresses at Newark with a view of securing the influence and co-operation of Christian women of all denominations, in the work of voluntary religious colportage. No one can reasonably exclaim that Mrs. Witenmyer is out of her sphere in her character as a religious teacher and pleader. And the New Hampshire papers are telling of a woman who practices as well. They say a middle aged woman of Suncook, New Hampshire, near Concord, named Mrs. Lindsey, has, for some time past, refused to pay her highway tax. She was not actuated by any inconvenience in the payment of her rates, for she is worth considerable property, but she expressed a dislike to the principle of the tax. She was told by the Surveyor that she must pay her tax in money or work it out on the roads. Her reply was that she would work it out. Accordingly, one morning, she bought a new hoe, joined the gang of men who were working on the highway, and labored until sundown, doing a good day's work. She said that she should be on hand the next day and continue her work. The affair caused considerable of a sensation in Suncook, and Mrs. Lindsey is pronounced to be a pretty, plucky and apt illustration of Woman's Rights.

ANOTHER PUTNAM.—The hero of Bunker Hill and of the wolf's den is not without worthy descendants. It is going the round of the papers that Miss Caroline F. Putnam, one of the most indefatigable of teachers among the freedmen, has recently been appointed post-mistress of Lottsburg, Virginia. The mail-driver—not being sufficiently reconstructed to adapt himself readily to the new order of things—refused, on the first day of the change, to deliver up the bags, whereupon the plucky little lady marched up to him and demanded them, threatening to report him to Washington if he did not yield. She got the bags. Such women, enough of them, and it would not require very many, would soon reconstruct the South, its mails and mail carriers, males and females to boot; and the President might then pray, "let us have peace," to some purpose.

NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

CONSTITUTION.

Article 1.—This organization shall be called the National Woman's Suffrage Association.

Article 2.—Its object shall be to secure the Ballot to the Women of the nation on equal terms with men.

Article 3.—Any citizen of the United States favoring this object, shall, by the payment of the sum of one dollar annually into the treasury, be considered a member of the Association; and no other shall be entitled to vote in its deliberations.

Article 4.—The officers of the Association shall be a President, a Vice-President from each of the states and territories, Corresponding and Recording Secretaries, Treasurer, an Executive Committee of not less than five nor more than nine members, located in New York City, and an Advisory Council of one person from each state and territory, who shall be members of the National Executive Committee. The officers shall be chosen at each Annual Meeting of the National Association.

Article 5.—Any Woman's Suffrage Association may become auxiliary to the National Association, by its officers becoming members of the Parent Association and sending an Annual Contribution of not less than twenty-five dollars.

President.—ELIZABETH CADY STANTON.

Vice-Presidents.—Elizabeth B. Phelps, New York; Anna E. Dickinson, Penn.; Mrs. Kate N. Doggett, Illinois; Madame Anneke, Wisconsin; Mrs. Lucy R. Elmes, Conn.; Mrs. Israel Hall, Ohio; Mrs. Senator Henderson, Mo.; Mrs. Wm. V. Tunstall, Texas; Mattie Griffith Brown, Mass.; Helen Ekin Starrett, Kansas; Lucy A. Snow, Maine; Elizabeth S. Schenck, Cal.; Grace Greenwood, D. C.; Mrs. Maria R. Matlock, La.; Mrs. P. Holmes Drake, Alabama.

Corresponding Secretaries.—Mrs. L. C. Bullard; A. Adelaide Hallock.

Recording Secretaries.—Abby Burton Crosby, Sarah E. Fuller.

Treasurer.—Elizabeth Smith Miller.

Executive Committee.—Ernestine L. Rose, Charlotte B. Wilbour, Mathilde F. Wendt, Mary F. Gilbert, Mrs. D. Grant Meredith, Mrs. Lillie Deveraux Blake, Susan B. Anthony.

Advisory Council.—Mrs. E. Joslyn Gage, N. Y.; Mrs. Francis Minor, Missouri; M. Adeline Thompson, Penn.; Josephine S. Griffin D. C.; Mrs. M. V. Longley, Ohio; Mrs. Mary Humphrey, Kansas; Lillie Peckham, Wisconsin; Mrs. Paulina Wright Davis, R. I.; Mrs. Fannie E. Russell, Minn.; Mrs. Isabella Beecher Hooker, Conn.; John Neal, Maine.

We hope before our annual meeting in May to have auxiliaries in every state in the Union. Already we number thousands of members, and before the close of the year every woman in this nation should register her name with some association demanding the right of Suffrage for her sex, sign the petition to Congress, send in a generous contribution to carry on the work, subscribe for *THE REVOLUTION*, and, as a means of education, circulate it among your neighbors and friends.

MR. F. L. RITTER, Professor of Music at Vassar College, and Conductor of the N. Y. Harmonic Society, also well known as one of our very best composers, began on Tuesday evening last, at Weber's Rooms, Fifth avenue and Sixteenth street, a series of lectures on "The History of Music"—a subject which he is more thoroughly competent to treat than almost any other man in New York. The first lecture will be devoted to "The Invention of Harmony and Folk-song from the Christian Era to the latter part of the Fourteenth Century." The lectures will be continued each successive Tuesday evening for five weeks. Tickets for the course, \$3. Single admission, \$1.

SUBSCRIBE NOW.—Those subscribing NOW for 1870, and sending \$3, shall receive *THE REVOLUTION* to the end of the year, FREE; also a copy of John Stuart Mill's new book, "The Subjection of Women."

PETITION FOR WOMEN SUFFRAGE

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1: To The Senate and House of Representatives of the United States:

The undersigned men and women of the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

Mrs. Stanton will be absent from home for the next six weeks. From Pennsylvania she goes to the West, as below:

| | |
|-------------------------|------------|
| Williamsport, Penn., | Nov. 11th. |
| Toledo, Ohio, | " 16th. |
| East Saginaw, Mich., | " 17th. |
| Ann Arbor, | " 18th. |
| Marshall, | " 19th. |
| Coldwater, | " 20th. |
| Fondulac, Wis., | " 24th. |
| Eu Claire and Lalaroke, | — |
| Owatonna, Minn., | " 29th. |
| St. Paul, | " 30th. |
| Dubuque, Iowa, Dec. | 3d. |
| Mt. Vernon, | " 6th. |
| Mt. Pleasant, | " 8th. |
| Monmouth, Ill., | " 9th. |
| Peoria, | " 10th. |
| Lincoln, | " 11th. |
| Danville, | " 13th. |
| Jacksonville, | " 14th. |
| Decatur, | " 15th. |

ANNA E. DICKINSON is lecturing this week in the Connecticut Valley above Springfield and into Vermont.

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SPECULATION NOT GAMBLING.

A WRITER in the N. Y. Herald contends that "there is little difference, if any, between positive speculation, such as buying and selling gold and stocks, and positive gambling, and what little there is, is in favor of the latter."

To which an opponent submits the following in the same paper:

That speculation is not gambling will appear plainly upon the bare statement of two points of difference. First, speculation always deals in property; gambling never. It is the rise or fall of property that makes the gain or loss of the speculator, and this rise or fall is, of necessity, subordinated to the great fundamental law of political economy, to which all business, in all its phases, whether speculative or otherwise, is subordinated, the law of supply and demand. Now, the gambler, as such, has nothing to do with the rise and fall of property or the fluctuation of values. The second fundamental point of difference lies in this, that speculation, as all dealing in property, is founded on contracts for property, whereas the whole business of gambling is utterly outside of the pale of such contracts, both in law and in fact.

It is quite useless to occupy your valuable space with any amplification. Speculation is not gambling, and it is a phase of business founded on contracts for the receipt and delivery of property; and contracts, says an able author, "may be looked upon as the basis of society. All social life presumes it and rests upon it; for out of contracts, express or implied, declared or understood, grow all rights, all duties, and all obligations and all law. Almost the whole procedure of human life implies, or rather is, the continual fulfillment of contracts." The law of contracts marks the progress of society from its archaic to its present state, from the ancient status of classes to the individualism of the present. And it is because gambling is a stranger to property contracts that it is outlawed. The reason that the gambler "cannot be cornered" in gambling is found in the fact pointed out, that he puts forth no contracts which require the purchase of property for their satisfaction.

And now, in conclusion, permit one word about the late convulsion in the Gold Exchange. That movement is continually spoken of as an attempt to "corner" gold; but it is now well understood that this is too respectable a term for its designation. The very essence of a corner consists in the sacredness with which men regard their contracts, as only capable of being satisfied either by compromise or the purchase of a property for which the demand is, for the time, in exaggerated and abusive excess of the supply. But developments at the time and since have led to the following view: The late gold clique had no intention of making good their contracts by taking the gold they bought at those high figures on that fatal "black Friday." By putting forth without limit their contracts of purchase on that day the market was by this fraudulent demand forced and held up sufficiently long to precipitate those who held sacred their outstanding obligations into settlements, loans and purchases that freed them. The differences that had been gathered in during the previous advance added of course to the hoard of ill-gotten gains. The combining to defraud honest dealers by means of fraudulent contracts is a villany to which every market in the world is exposed, and from which all suffer to a greater or less extent. The peculiarity of the late instance is mainly found in its magnitude and the shameless audacity of the sharpers who seem likely to go unwhipped of justice. The Gold Exchange was not its originator, but its victim.

THE MONEY MARKET

continues easy, the rates on call ranging from 6 to 7 per cent. Prime business paper is discounted at 12 to 18 per cent., but there is a pressure for discounts at the banks, and good business notes are difficult to sell. The weekly bank statement is not favorable, and shows the expanded condition of the banks.

The following table shows the changes in the New York city banks this week compared with the preceding week:

| | Oct. 30. | Nov. 6. | Differences. |
|----------------|---------------|---------------|------------------|
| Loans, | \$250,948,833 | \$252,799,450 | Inc. \$1,850,617 |
| Specie, | 21,926,046 | 25,219,066 | Inc. 3,292,120 |
| Circulation, | 34,138,249 | 34,188,663 | Inc. 50,414 |
| Deposits, | 180,828,882 | 182,961,840 | Inc. 2,132,958 |
| Legal-tenders, | 52,177,883 | 49,957,599 | Dec. 2,220,284 |

THE GOLD MARKET

was more active towards the close of the week.

The fluctuations in the gold market for the week were as follows:

| | Opening. | Highest. | Lowest. | Closing. |
|-----------------|----------|----------|---------|----------|
| Monday, Nov. 1, | 128 3/4 | 128 3/4 | 128 | 128 3/4 |
| Tuesday, 2, | 128 | 128 | 127 3/4 | 127 3/4 |
| Wednesday, 3, | 127 3/4 | 127 3/4 | 127 3/4 | 127 3/4 |
| Thursday, 4, | 126 3/4 | 127 3/4 | 126 3/4 | 126 3/4 |
| Friday, 5, | 126 3/4 | 127 3/4 | 126 3/4 | 126 3/4 |
| Saturday, 6, | 127 3/4 | 127 3/4 | 126 3/4 | 126 3/4 |

The exports of specie for the week were \$640,633, making the aggregate since January 1, \$29,861,919.

THE FOREIGN EXCHANGE MARKET

continues dull and heavy, the quotations for prime bankers' sixty days sterling bills being 108 3/4 to 108 3/4, and sight 109 3/4.

THE RAILWAY SHARE MARKET

closed on Saturday with an improved tone, and prices generally were higher.

The following are the closing quotations:

Cumberland, 27 to 27 1/4; W. F. & Co. Ex., 18 to —; American, M. U., 35 to 35 1/4; Adams, 57 to 58; United States 56 to 57; Merch. Un., — to —; Quick-silver, 14 1/2 to 14 3/4; Canon, 51 to 53; Pacific Mail, 61 1/2 to 62; West. Un. Tel., 36 1/2 to 36 3/4; N. Y. Central, 183 1/2 to 184; Erie, 28 to 28 3/4; Erie preferred, 49 to 50; Hudson River, 162 1/2 to —; Harlem, 138 to 138 1/4; Harlem preferred, — to —; Chicago & Alton, 149 to 150; Chicago & Alton pref., 148 to 150; Reading, 97 1/2 to 97 3/4; Toledo & Wabash 62 to —; Toledo & Wabash preferred, — to —; Mil. & St. Paul, 70 to 70 1/4; Mil. & St. Paul preferred, 83 1/2 to 84; Port Wayne, 85 to 85 1/2; Ohio & Miss., 27 1/2 to 28; Michigan Central, 120 to 123; L. S. & M. So., 90 1/2 to 90 3/4; Illinois Central, 136 to —; Cleve. & Pitts., — to —; Rock Island, 104 1/2 to 104 3/4; N. Western, 71 to 71 1/4; N. Western pref., 86 to 86 1/4; Mariposa, 7 1/2 to 8 1/4; Mariposa preferred, 15 1/4 to 16.

UNITED STATES SECURITIES

were steady throughout the week, but closed feverish and irregular on Saturday.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States currency sixes, 107 1/2 to 107 3/4; United States sixes, 1881, registered, 117 1/2 to 118; United States sixes, 1881, coupon, 117 1/2 to 118; United States five-twenty-fives, registered, May and November, 112 1/2 to 113; United States five-twenty-fives, coupon, 1862, May and November, 115 1/2 to 115 3/4; United States five-twenty-fives, coupon, 1864, May and November, 113 to 113 1/4; United States five-twenty-fives, coupon, 1865, May and November, 113 1/2 to 113 3/4; United States five-twenty-fives, registered, January and July, 115 1/2 to 115 3/4; United States five-twenty-fives, 1865, coupon, January and July, 115 1/2 to 115 3/4; United States five-twenty-fives, coupon, 1867, January and July, 115 1/2 to 116; United States five-twenty-fives, coupon, 1868, January and July, 115 1/2 to 115 3/4; United States ten-forties, registered, 107 1/2 to 107 3/4; United States ten-forties, coupon, 107 1/2 to 107 3/4.

THE CUSTOM DUTIES

for the week were \$2,392,952 in gold against \$2,350,718, \$2,495,297 and \$3,167,192 for the preceding weeks. The imports of merchandise for the week were \$4,428,453 gold, against \$4,052,421, \$4,425,831, and \$3,797,789 for the preceding weeks. The exports, exclusive of specie, were \$4,132,157 in currency against \$3,997,734, \$4,149,217, and \$5,284,857 for the preceding weeks. The exports of specie were \$640,633 against \$684,633, \$173,238, and \$1,010,513 for the preceding weeks.

MUTUAL BENEFIT ICE CO.—The Annual meeting for the election of Trustees for the ensuing year will be held at the office of Geo. B. Pentz, Esq., 52 John street, on Monday, Nov. 22d, at 4 o'clock p.m.

JOHN H. PENTZ, } For
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N. Y., Nov. 1, 1869

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